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CONTENTS.

Review.

	Page.
Art. I. Mackenzie's Voyages	121
Art. II. Boudinot's Age of Revelation	143
Art. III. Melmoth's Importance of a Religious Life	150
Art. IV. Dwight's Psalms of David	152
Art. V. Accents of the Revived Religion	156
Art. VI. Mousina, or the Beggar Girl	164
Art. VII. Dickinson's Political Writings	167
Art. VII. Adams's Address to the Massachusetts Charitable Fire Society	173
Art. VIII. Hemphill's Discourse on Religious Fasting	178
Art. IX. Alden's Introduction to Spelling and Reading	179
Art. X. Mace on the Prominate Cause of Disease	181
Art. XI. Barton's Dissertation on the Freedom of Navigation	183
Art. XII. Webster's Papers on Political and Commercial Subjects	193
Art. XIII. Wilson's Tour in Holland	204
Art. XIV. Address on a Permanent Navy	206
Art. XV. Letters of Shahcoolen	209
Art. XVI. Sham Patriot Unmasked	212

Page.

Art. XVII. Dobson's Letters on the Existence and Character of Deity 215

Art. XVIII. Wetmore's Extensive Charity 220

Art. XIX. Smith's New-Hampshire Latin Grammar 224

Art. XX. Woodbridge's Dictionary 226

Art. XXI. Moore on the Great Error in American Agriculture 227

Art. XXII. Narrative of the Preparation of Wood's History of Adams's Administration 232

Art. XXIII. Wood's History of Adams's Administration ibid

Art. XXIV. Art without Science, or Surveying Simplified 232

Art. XXV. A Poem on Universal Salvation 233

Literary Journal.

INTELLIGENCE.

Slate Quarry	235
Literary Fair	ibid
Western Canal	236
Spontaneous Decomposition of a Fabric of Silk	237
Raid Disorganization of the Human Body	238
Thermolamp	239
Conduction of Smoke	240
New Publications, and Works preparing for the Press	242
Correspondence	248

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NEW YORK, January, 1802.

JOHN REDMAN & CO. have just received, and for sale at their Book-Store,
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PRACTICAL OBSERVATIONS ON VACCINATION, OR THE VACCINATION OF THE COW-POX.

BY JOHN REDMAN & CO., M. D.
Member of the American Philosophical Society, and one of the
Physicians to the Pennsylvania Hospital.
PUBLISHED WITH A COLOURED ENGRAVING,
Illustrating a Comparative View of the various Stages of the Vaccination
and Small-Pox.

SIX INTRODUCTORY LECTURES ON THE PRINCIPLES IN PRACTICE OF MEDICINE, Delivered in the University of Pennsylvania. By BENJAMIN FRITH, M. D. Professor of Medicine in the said University.

AMERICAN REVIEW,

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LITERARY JOURNAL.

Vol. 2.] For April, May, and June, 1802. [No. 2.

ART. I. *Voyages from Montreal, on the River St. Laurence, through the Continent of North-America, to the Frozen and Pacific Oceans, in the Years 1789 and 1793: with a Preliminary Account of the Rise, Progress, and present State of the Fur Trade of that Country: Illustrated with a Map.* By Alexander Mackenzie, Esq. 8vo. pp. 296. New-York. G. F. Hopkins. 1802. *The same Work.* 8vo. pp. 392. Philadelphia. J. Morgan. 1802.

THIS valuable and interesting work is introduced by some account of the fur trade. The writer was in the service of the principal company by which this trade is carried on, and was qualified, by long experience, to afford us the most accurate information on this important subject. His details, accordingly, are very copious and satisfactory, and are not only instructive to the merchant, but extremely amusing to men of general curiosity.

Two motives have been most powerful in prompting the colonists from Europe to explore the wilderness of North-America; the gain arising from the trade in furs, and the conversion of the natives to christianity. The former motive has influenced by far the greater number, but the latter has occasioned the most extraordinary instances of fortitude and perseverance. The northern and western regions have been, for a century, the principal field of missionary labours; yet, for one whom these disinterested friends of mankind have made better, the traders have vitiated the morals and destroyed the lives of thousands. The following view of the causes to which the little success of the missionaries may be ascribed is so judicious that we cannot forbear extracting it.

VOL. II.

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" The cause of this failure must be attributed to a want of due consideration in the mode employed by the missionaries to propagate the religion of which they were the zealous ministers. They habituated themselves to the savage life, and naturalized themselves to the savage manners, and, by thus becoming dependent, as it were, on the natives, they acquired their contempt rather than their veneration. If they had been as well acquainted with human nature as they were with the articles of their faith, they would have known that the uncultivated mind of an Indian must be disposed, by much preparatory method and instruction, to receive the revealed truths of christianity, to act under its sanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its punishments. They should have began their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind, by degrees, to objects of higher comprehension. Agriculture, so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people: it attaches the wandering tribe to that spot where it adds so much to their comforts; while it gives them a sense of property, and of lasting possession, instead of the uncertain hopes of the chase, and the fugitive produce of uncultivated wilds. Such were the means by which the forests of Paraguay were converted into a scene of abundant cultivation, and its savage inhabitants introduced to all the advantages of a civilized life.

" The Canadian missionaries should have been contented to improve the morals of their own countrymen, so that, by meliorating their character and conduct, they would have given a striking example of the effect of religion in promoting the comforts of life to the surrounding savages; and might, by degrees, have extended its benign influence to the remotest regions of that country which was the object, and intended to be the scene, of their evangelic labours. But by bearing the light of the Gospel at once to the distance of two thousand five hundred miles from the civilized part of the colonies, it was soon obscured by the cloud of ignorance that darkened the human mind in those distant regions.

" The whole of their long route I have often travelled, and the recollection of such a people as the missionaries having been there, was confined to a few superannuated Canadians, who had not left that country since the cession to the English, in 1763, and who particularly mentioned the death of some, and the distressing situation of them all. But if these religious men did not attain the objects of their persevering piety, they were, during their mission, of great service to the com-

manders who engaged in those distant expeditions, and spread the fur trade as far west as the banks of the Saskatchewan river, in 53 north latitude; and longitude 102 west."

The rise and progress of the North-West Company, the various parts of their establishment, the number, equipments, manners, and long and arduous voyages of their servants and agents, are very distinctly related. With this agreeable narrative are intermixed geographical notices of the rivers and mountains which they pass, and brief accounts of the tribes which occupy the vast and uncultivated spaces, stretching from the parallel of 50 north latitude, to the Pacific and Northern Oceans.

The following is an account of the general mode of carrying on the fur trade, and the amount of its annual product.

"The agents are obliged to order the necessary goods from England in the month of October, eighteen months before they can leave Montreal; that is, they are not shipped from London until the spring following, when they arrive in Canada in the summer. In the course of the following winter they are made up into such articles as are required for the savages; they are then packed into parcels of ninety pounds weight each, but cannot be sent from Montreal until the May following; so that they do not get to market until the ensuing winter, when they are exchanged for furs, which come to Montreal the next fall, and from thence are shipped, chiefly to London, where they are not sold or paid for before the succeeding spring, or even as late as June; which is forty-two months after the goods were ordered in Canada; thirty-six after they had been shipped from England, and twenty-four after they had been forwarded from Montreal; so that the merchant, allowing that he has twelve months credit, does not receive a return to pay for those goods, and the necessary expenses attending them, which is about equal to the value of the goods themselves, until two years after they are considered as cash, which makes this a very heavy business. There is even a small proportion of it that requires twelve months longer to bring round the payment, owing to the immense distance it is carried, and from the shortness of the seasons, which prevents the furs, even after they are collected, from coming out of the country for that period.

"The articles necessary for this trade, are coarse woollen clothes of different kinds; milled blankets of different sizes; arms and ammunition; twist and carrot tobacco; Manchester goods; linens and coarse sheetings; thread, lines and twine; common hardware; cutlery and ironmongery of several de-

scriptions; kettles of brass and copper, sheet-iron; silk and cotton handkerchiefs; hats, shoes and hose; calicoes and printed cottons, &c. &c. &c. Spirituous liquors and provisions are purchased in Canada. These, and the expense of transport to and from the Indian country, including wages to clerks, interpreters, guides, and canoe-men, with the expense of making up the goods for the market, form about half the annual amount against the adventure.

“ This expenditure in Canada ultimately tends to the encouragement of British manufactory, for those who are employed in the different branches of this business, are enabled, by their gains, to purchase such British articles as they must otherwise forego.

“ The produce of the year of which I am now speaking consisted of the following furs and peltries:

106,000 Beaver skins,	6000 Lynx skins,
2100 Bear skins,	600 Wolverine skins,
1500 Fox skins,	1650 Fisher skins,
4000 Kitt Fox skins,	100 Raccoon skins,
4600 Otter skins,	3800 Wolf skins,
17,000 Musquash skins,	700 Elk skins,
32,000 Marten skins,	750 Deer skins,
1800 Mink skins,	1200 Deer skins, dressed,
500 Buffaloe robes, and a quantity of castorum.	

“ Of these were diverted from the British market, being sent through the United States to China, 13,364 skins fine beaver, weighing 19,283 pounds; 1250 fine otters, and 1724 kitt foxes. They would have found their way to the China market at any rate, but this deviation from the British channels arose, from the following circumstance:

“ An adventure of this kind was undertaken by a respectable house in London, half concerned with the North-West Company, in the year 1792. The furs were of the best kind, and suitable to the market; and the adventurers continued this connection for five successive years, to the annual amount of forty thousand pounds. At the winding up of the concern of 1792, 1793, 1794, 1795, in the year 1797, (the adventure of 1796 not being included, as the furs were not sent to China, but disposed of in London) the North-West Company experienced a loss of upwards of £40,000 (their half) which was principally owing to the difficulty of getting home the produce procured in return for the furs from China, in the East-India Company's ships, together with the duty payable, and the various restrictions of that company. Whereas, from America there are no impediments; they get immediately to market, and the produce of them is brought back, and perhaps sold in the course of twelve months. From such advantages the furs of Canada

will no doubt find their way to China by America, which would not be the case if British subjects had the same privileges that are allowed to foreigners, as London will then be found the best and safest market."

The first reflection which strikes the mind of a reader to whom the subject of this book is new, is, that these regions are far from being so little known to Europeans as he might at first imagine. The lakes and rivers beyond the latitude of 50, and as far west as a range of mountains, which is at no very great distance from the South Sea, and which separates the waters flowing east and west, appear to have been frequented for many years by the north-west traders. From the summit of these mountains to the South Sea is less than four hundred miles; whereas, from the same ridge to the Atlantic Ocean is a distance of three thousand miles. This circumstance, indeed, was not generally known till the publication of this book, and that of Mr. *Hearne*.

One cannot but observe, however, that this knowledge was very imperfect. Illiterate pedlars ranging up and down the great lakes and rivers, always in the same tracts, and with the same narrow and temporary views, could gain or communicate nothing worth knowing. They may tell us the general direction of the great waters, and nothing more; and this fact, though of some moment to the geographical virtuoso, is of very little value to others. It may fill up blanks in a general map, which the imagination may supply, with little danger of erring, and with no danger of committing any pernicious error.

The remotest establishments of this trading company, and the bounds of their excursions, appear to have been the *Slave Lake* in the north-west, and the *Peace River* in the west. The former is above the latitude of 60, and therefore as far as any motive but mere adventurous curiosity could carry any one. The settlement on the Peace River is not more than 150 miles from the great mountainous ridge before mentioned, in the recesses of which this river has its source. The mouth of the river, which forms the communication between the Slave Lake and the North Sea, is about 750 miles distant, in a straight line, north-west, from the lake. The distance from the trading settlement on the Peace River, south-west, to the sea coast, which Mr. Mackenzie visited, is about 550 miles in a direct line.

The voyages related in this volume are, first, a voyage along *Mackenzie's River*, from the Slave Lake to the North-

Sea; and, secondly, a voyage up the *Unijigah*, or Peace River, across the Rocky Mountains, and thence to the sea shore. These narratives cannot fail to be highly entertaining to those who love to accompany a tale of hardships and vicissitudes. They are related in an easy and pleasing simplicity of style, always neat and perspicuous, and occasionally elegant. The writer is a man accustomed from his youth to business, and always actively engaged: we must not expect from him, therefore, any of those views which science and study are apt to give. He is no botanist, nor mineralogist, nor physiologist. He makes no new discoveries in the animal, vegetable or mineral worlds. His whole attention is engaged in removing obstacles in an unknown and untried path; and his sole design being to traverse a region which no European had traversed before, all his energies are bent to carry him forward; and when he has reached the goal, to return to the starting place. A mind like his could not be expected to seize any of those peculiarities and characteristics in the passing scene which distinguish it from all others. His mountains and rivers are like all mountains and rivers, and the journey is like any journey in a wild and desert country. This, however, is not to be considered as reproachful to the writer; for though his sagacity and intelligence be inferior to those of the knot of philosophers who accompanied Capt. Cook or Lord Macartney, they are still far superior to what might be expected from a man of his education and habits. Curious observations sometimes occur, relative to the manners and condition of the natives. The following extract from his account of the *Knisteneux* will afford a specimen of his style and manner:

“They have frequent feasts, and particular circumstances never fail to produce them; such as a tedious illness, long fasting, &c. On these occasions it is usual for the person who means to give the entertainment, to announce his design, on a certain day, of opening the medicine bag and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. There are also stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions dogs are offered as sacrifices, and those which are very fat, and milk-white, are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open inclosure on the bank of the river or lake, and in the most conspicuous situation, in order that such as are passing along or travelling, may be induced to make their offerings. There is also a particular custom among

thena, that, on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of any thing that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value: but to take or touch any thing wantonly is considered as a sacrilegious act, and highly insulting to the great Master of Life, to use their own expression, who is the sacred object of their devotion.

" The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose by removing every thing out of it, and spreading green branches in every part. The fire and ashes are also taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a piece of new cloth, or a well-dressed moose-skin neatly painted, on which he opens his medicine-bag and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of birch bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of scarce birds, beavers, and eagle's claws, &c. There is also suspended from it a quill or feather for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are, a piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These articles being all exposed, and the stem resting upon two forks, as it must not touch the ground, the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double pointed pin to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble, and sometimes the women are allowed to be humble spectators, while the most religious awe and solemnity pervade the whole. The michiniwais, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing, and holds it between both his hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes to the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle, between the three first fingers of both hands, and raising them upon a line with his forehead, he swings it three times round from

the east, with the sun, when, after pointing and balancing it in various directions, he reposes it on the forks; he then makes a speech to explain the design of their being called together, which concludes with an acknowledgment of past mercies, and a prayer for the continuance of them, from the Master of Life. He then sits down and the whole company declare their approbation and thanks by uttering the word *ho!* with an emphatic prolongation of the last letter. The michiniwais then takes up the pipe and holds it to the mouth of the officiating person, who, after smoking three whiffs out of it, utters a short prayer, and then goes round with it, taking his course from east to west, to every person present, who individually says something to him on the occasion: and thus the pipe is generally smoked out; when, after turning it three or four times round his head, he drops it downwards, and replaces it in its original situation. He then returns the company thanks for their attendance, and wishes them, as well as the whole tribe, health and long life.

"These smoking rites precede every matter of great importance, with more or less ceremony, but always with equal solemnity. The utility of them will appear from the following relation.

"If a chief is anxious to know the disposition of his people towards him, or if he wishes to settle any difference between them, he announces his intention of opening his medicine-bag, and smoking in his sacred stem; and no man who entertains a grudge against any of the party thus assembled, can smoke with the sacred stem; as that ceremony dissipates all differences, and is never violated.

"No one can avoid attending on these occasions; but a person may attend, and be excused from assisting at the ceremonies, by acknowledging that he has not undergone the necessary purification. The having cohabited with his wife, or any other woman, within twenty-four hours preceding the ceremony, renders him unclean, and, consequently, disqualifies him from performing any part of it. If a contract is entered into and solemnized by the ceremony of smoking, it never fails of being faithfully fulfilled. If a person, previous to his going a journey, leaves the sacred stem as a pledge of his return, no consideration whatever will prevent him from executing his engagement.*

"The chief, when he proposes to make a feast, sends quills, or small pieces of wood, as tokens of invitation, to such as he wishes to partake of it. At the appointed time the guests

* "It is however to be lamented, that of late there is a relaxation of the duties originally attached to these festivals."

arrive, each bringing a dish or platter, and a knife, and take their seats on each side of the chief, who receives them sitting, according to their respective ages. The pipe is then lighted, and he makes an equal division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tamborin, or shishiquoi, or rattle. The guest who has first eaten his portion is considered as the most distinguished person. If there should be any who cannot finish the whole of their mess, they endeavour to prevail on some of their friends to eat it for them, who are rewarded for their assistance with ammunition and tobacco. It is proper also to remark, that at these feasts a small quantity of meat or drink is sacrificed before they begin to eat, by throwing it into the fire, or on the earth.

“ These feasts differ according to circumstances; sometimes each man's allowance is no more than he can dispatch in a couple of hours. At other times the quantity is sufficient to supply each of them with food for a week, though it must be devoured in a day. On these occasions it is very difficult to procure substitutes, and the whole must be eaten whatever time it may require. At some of these entertainments there is a more rational arrangement, when the guests are allowed to carry home with them the superfluous part of their portions. Great care is always taken that the bones may be burned, as it would be considered a profanation were the dogs permitted to touch them.

“ The public feasts are conducted in the same manner, but with some additional ceremony. Several chiefs officiate at them, and procure the necessary provisions, as well as prepare a proper place of reception for the numerous company. Here the guests discourse upon public topics, repeat the heroic deeds of their forefathers, and excite the rising generation to follow their example. The entertainments, on these occasions, consist of dried meats, as it would not be practicable to dress a sufficient quantity of fresh meat for such a large assembly; though the women and children are excluded.”

The following is a very distinct account of the *Chepewyan* ideas of futurity:

“ The notion which these people entertain of the creation is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and

touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding as to carry it away; and the sacrilege so enraged the great bird, that he has never since appeared.

"They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected, to the depth of a man's height. They believe, also, that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

"They believe that, immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that, in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever.

"They have some faint notions of the transmigration of the soul; so that, if a child be born with teeth, they instantly imagine, from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life, with these extraordinary tokens of maturity."

We are sorry our limits will not allow us to give the whole of the description of this nation of Indians.

The first voyage commenced June 3, 1789, and was continued along lakes and rivers, in a north-west direction, till July 13 (40 days). They commenced their returning voyage July 21, and reached Fort Chepewyan September 10 (50 days); the whole adventure being accomplished in 102 days.

This narrative abounds with curious particulars respecting the face and products of the country. An ample stock of necessaries—health, skill and subordination in his followers—and the helpless condition of the natives—exempted our voyager from any remarkable perils or hardships during this expedition. They reached the borders of the sea, and after exploring the outlet of the river during eight days, they set out on their return.

Of the people of these hyperborean regions we have brief accounts. The following particulars of the dog-ribbed Indians are worthy of notice.

“During our short stay with these people, they amused us with dancing, which they accompanied with their voices; but neither their song or their dance possessed much variety. The men and women formed a promiscuous ring. The former have a bone-dagger, or piece of stick, between the fingers of the right hand, which they keep extended above the head, in continual motion. The left they seldom raise so high, but work it backwards and forwards in an horizontal direction; while they leap about, and throw themselves into various antic postures, to the measure of their music, always bringing their heels close to each other at every pause. The men occasionally howl, in imitation of some animal, and he who continues this violent exercise for the longest period, appears to be considered as the best performer. The women suffer their arms to hang as without the power of motion. They are a meagre, ugly, ill-made, people; particularly about the legs, which are very clumsy, and covered with scabs. The latter circumstance proceeds, probably, from their habitually roasting them before the fire. Many of them appeared to be in a very unhealthy state, which is owing, as I imagine, to their natural filthiness. They are of a moderate stature, and, as far as could be discovered through the coat of dirt and grease that covers them, are of a fairer complexion than the generality of Indians who are the natives of warmer climates.”

“Some of them have their hair of a great length; while others suffer a long tress to fall behind, and the rest is cut so short as to expose their ears; but no other attention what-

ever is paid to it. The beards of some of the old men were long, and the rest had them pulled out by the roots, so that not an hair could be seen on their chins. The men have two double lines, either black or blue, tattooed upon each cheek, from the ear to the nose. The gristle of the latter is perforated, so as to admit a goose-quill, or a small piece of wood, to be passed through the orifice. Their clothing is made of the dressed skins of the rein or moose deer, though more commonly of the former. These they prepare in the hair for winter, and make shirts of both, which reach to the middle of their thighs. Some of them are decorated with an embroidery of very neat workmanship, with porcupine quills and the hair of the moose, coloured red, black, yellow and white. Their upper garments are sufficiently large to cover the whole body, with a fringe round the bottom, and are used both sleeping and awake. Their leggins come half way up the thigh, and are sewed to their shoes: they are embroidered round the ankle, and upon every seam. The dress of the women is the same as that of the men. The former have no covering on their private parts, except a tassel of leather, which dangles from a small cord, as it appears, to keep off the flies, which would otherwise be very troublesome. Whether circumcision be practised among them, I cannot pretend to say, but the appearance of it was general among those whom I saw.

“ Their ornaments consist of gorgets—bracelets for the arms and wrists, made of wood, horn or bone—belts, garters, and a kind of band to go round the head, composed of strips of leather of one inch and an half broad, embroidered with porcupine quills, and stuck round with the claws of bears or wild fowl inverted, to which are suspended a few short thongs of the skin of an animal that resembles the ermine, in the form of a tassel. Their cinctures and garters are formed of porcupine quills, woven with sinews, in a style of peculiar skill and neatness. They have others of different materials, and more ordinary workmanship; and to both they attach a long fringe of strings of leather, worked round with hair of various colours. Their mittens are also suspended from the neck, in a position convenient for the reception of the hands.

“ Their lodges are of a very simple structure: a few poles, supported by a fork, and forming a semicircle at the bottom, with some branches or a piece of bark as a covering, constitutes the whole of their native architecture. They build two of these huts facing each other, and make the fire between them. The furniture harmonizes with the buildings. They have a few dishes of wood, bark or horn. The vessels in

which they cook their viands are in the shape of a gourd, narrow at the top and wide at the bottom, and of watape,* fabricated in such a manner as to hold water, which is made to boil by putting a succession of red-hot stones into it. These vessels contain from two to six gallons. They have a number of small leather bags to hold their embroidered work, lines and nets. They always keep a large quantity of the fibres of willow bark, which they work into thread on their thighs. Their nets are from three to forty fathoms in length, and from thirteen to thirty-six meshes in depth. The short, deep ones they set in the eddy current of rivers, and the long ones in the lakes. They likewise make lines of the sinews of the rein-deer, and manufacture their hooks from wood, horn, or bone. Their arms and weapons for hunting are bows and arrows, spears, daggers, and pogamagans, or clubs. The bows are about five or six feet in length, and the strings are of sinews or raw skins. The arrows are two feet and an half long, including the barb, which is variously formed of bone, horn, flint, iron, or copper, and are winged with three feathers. The pole of the spears is about six feet in length, and pointed with a barbed bone of ten inches. With this weapon they strike the rein-deer in the water. The daggers are flat and sharp-pointed, about twelve inches long, and made of horn or bone. The pogamagon is made of the horn of the rein-deer, the branches being all cut off, except that which forms the extremity. This instrument is about two feet in length, and is employed to dispatch their enemies in battle, and such animals as they catch in snares placed for that purpose. These are about three fathom long, and are made of the green skin of the rein or moose deer, but in such small strips, that it requires from ten to thirty strands to make this cord, which is not thicker than a cod-line, and strong enough to resist any animal that can be entangled in it. Snares or nooses are also made of sinews to take lesser animals, such as hares and white partridges, which are very numerous. Their axes are manufactured of a piece of brown or grey stone, from six to eight inches long, and two inches thick. The inside is flat, and the outside round, and tapering to an edge, an inch wide. They are fastened by the middle, with the flat side inwards, to an handle two feet long, with a cord of green skin. This is the tool with which they split their wood, and, we believe, the only one of its kind among them.

* "Watape is the name given to the divided roots of the spruce-fir, which the natives weave into a degree of compactness that renders it capable of containing a fluid. The different parts of the bark canoes are also sewed together with this kind of filament."

They kindle fire by striking together a piece of white or yellow pyrites, and a flint stone, over a piece of touchwood. They are universally provided with a small bag containing these materials, so that they are in a continual state of preparation to produce fire. From the adjoining tribes, the Red Knives and Chepewyans, they procure, in barter for martin skins and a few beaver, small pieces of iron, of which they manufacture knives, by fixing them at the end of a short stick, and with them and the beaver's teeth they finish all their work. They keep them in a sheath hanging to their neck, which also contains their awls, both of iron and horn.

"Their canoes are small, pointed at both ends, flat-bottomed, and covered in the fore part. They are made of the bark of the birch-tree and fir-wood, but of so slight a construction, that the man whom one of these light vessels bears on the water, can, in return, carry it over land without any difficulty. It is very seldom that more than one person embarks in them, nor are they capable of receiving more than two. The paddles are six feet long, one half of which is occupied by a blade of about eight inches wide. These people informed us that we had passed large bodies of Indians, who inhabit the mountains on the east side of the river."

The *second* voyage, made with no other view than merely to touch the coast of the Pacific Ocean, is related in a more copious manner, and abounds with far more numerous incidents of an affecting and surprising nature. To make voyages in light canoes, on wide and deep rivers, is a very easy task; but this facility lessens in proportion as the voyagers approach the sources of the rivers, and as the stream becomes more narrow, shallow, rapid, and embarrassed by rocks and precipices. When they reach the source, in the heart of lofty and craggy mountains, and, without a guide, are obliged to explore their way, loaded with their baggage, and even with their vessel itself on their shoulders, across rough ridges, to the borders of unknown streams, which flow in the due direction, their difficulties are wonderfully enhanced. If the followers of an adventurous leader are dispirited, refractory, mutinous, these difficulties become almost insurmountable. Such were the obstacles which Mr. M. encountered in this expedition, and which, by extraordinary courage and perseverance, he finally surmounted.

This voyage commenced May 9, 1793, and carried our adventurers to the sea-coast on July 1, 1793, a period of about 50 days, and a course of about 800 miles, which is moving at the rate of sixteen miles a day: 150 miles of this

course were performed on foot, over rugged mountains, and heavily laden with arms, ammunition and provisions. The burthen of each man seldom fell short of 150 pounds, exclusive of their boat, which sometimes formed a part of their load. These facts will give us some notion of the danger and toil of such a pilgrimage. Their return occupied a period of upwards of 54 days.

Among the numerous particulars worthy of notice, we shall present our readers with a few extracts. The condition of the female savages is thus described:

"The men are, in general, of a comely appearance, and fond of personal decoration. The women are of a contrary disposition, and the slaves of the men. In common with all the Indian tribes, polygamy is allowed among them. They are very subject to jealousy, and fatal consequences frequently result from the indulgence of that passion. But notwithstanding the vigilance and severity which is exercised by the husband, it seldom happens that a woman is without her favourite, who, in the absence of the husband, exacts the same submission, and practises the same tyranny. And so premature is the tender passion, that it is sometimes known to invigorate so early a period of life as the age of eleven or twelve years. The women are not very prolific; a circumstance which may be attributed, in a great measure, to the hardships that they suffer; for, except a few small dogs, they alone perform that labour which is allotted to beasts of burthen in other countries. It is not uncommon, while the men carry nothing but a gun, that their wives and daughters follow with such weighty burdens, that if they lay them down they cannot replace them, and that is a kindness which the men will not deign to perform; so that, during their journeys, they are frequently obliged to lean against a tree for a small portion of temporary relief. When they arrive at the place which their tyrants have chosen for their encampment, they arrange the whole in a few minutes, by forming a curve of poles, meeting at the top, and expanding into circles of twelve or fifteen feet diameter at the bottom, covered with dressed skins of the moose sewed together. During these preparations, the men sit down quietly to the enjoyment of their pipes, if they happen to have any tobacco. But notwithstanding this abject state of slavery and submission, the women have a considerable influence on the opinion of the men in every thing except their own domestic situation."

We select a passage to give some idea of the nature of the difficulties overcome, and perils encountered by this hardy and enterprising traveller.

"At an early hour this morning the men began to cut a toad, in order to carry the canoe and lading beyond the rapid; and by seven they were ready. That business was soon effected, and the canoe re-laden, to proceed with the current, which ran with great rapidity. In order to lighten her, it was my intention to walk with some of the people; but those in the boat, with great earnestness, requested me to embark, declaring, at the same time, that if they perished I should perish with them. I did not then imagine in how short a period their apprehension would be justified. We accordingly pushed off, and had proceeded but a very short way when the canoe struck; and, notwithstanding all our exertions, the violence of the current was so great as to drive her sideways down the river, and break her by the first bar, when I instantly jumped into the water, and the men followed my example; but before we could set her straight, or stop her, we came to deeper water, so that we were obliged to re-embark with the utmost precipitation. One of the men, who was not sufficiently active, was left to get on shore in the best manner in his power. We had hardly regained our situations, when we drove against a rock, which shattered the stern of the canoe in such a manner that it held only by the gunwales, so that the steersman could no longer keep his place. The violence of this stroke drove us to the opposite side of the river, which is but narrow, when the bow met with the same fate as the stern. At this moment the foreman seized on some branches of a small tree, in the hope of bringing up the canoe; but such was their elasticity, that, in a manner not easily described, he was jerked on shore in an instant, and with a degree of violence that threatened his destruction. But we had no time to turn from our own situation to inquire what had befallen him; for, in a few moments, we came across a cascade which broke several large holes in the bottom of the canoe, and started all the bars, except one behind the scooping seat. If this accident, however, had not happened, the vessel must have been irretrievably overset. The wreck becoming flat on the water, we all jumped out, while the steersman, who had been compelled to abandon his place, and had not recovered from his fright, called out to his companions to save themselves. My peremptory commands superseded the effects of his fear, and they all held fast to the wreck; to which fortunate resolution we owed our safety, as we should otherwise have been dashed against the rocks by the force of the water, or driven over the cascades. In this condition we were forced several hundred yards, and every yard on the verge of destruction; but, at length, we most fortunately arrived in shallow water and a small eddy, where

we were enabled to make a stand, from the weight of the canoe resting on the stones, rather than from any exertions of our exhausted strength. For though our efforts were short, they were pushed to the utmost, as life or death depended on them. This alarming scene, with all its terrors and dangers, occupied only a few minutes; and in the present suspension of it, we called to the people on shore to come to our assistance, and they immediately obeyed the summons. The foreman, however, was the first with us. He had escaped unhurt from the extraordinary jerk with which he was thrown out of the boat; and just as we were beginning to take our effects out of the water, he appeared to give his assistance. The Indians, when they saw our deplorable situation, instead of making the least effort to help us, sat down, and gave vent to their tears. I was on the outside of the canoe, where I remained till every thing was got on shore, in a state of great pain from the extreme cold of the water; so that, at length, it was with difficulty I could stand, from the benumbed state of my limbs.

" The loss was considerable and important, for it consisted of our whole stock of balls, and some of our furniture; but these considerations were forgotten in the impressions of our miraculous escape. Our first inquiry was after the absent man, whom, in the first moment of danger, we had left to get on shore; and in a short time his appearance removed our anxiety. We had, however, sustained no personal injury of consequence, and my bruises seemed to be in the greater proportion.

" All the different articles were now spread out to dry. The powder had fortunately received no damage, and all my instruments had escaped. Indeed, when my people began to recover from their alarm, and to enjoy a state of safety, some of them, if not all, were by no means sorry for our late misfortune, from the hope that it must put a period to our voyage, particularly as we were without a canoe, and all the bullets sunk in the river. It did not, indeed, seem possible to them that we could proceed under these circumstances. I listened, however, to the observations that were made on the occasion, without replying to them, till their panic was dispelled, and they had got themselves warm and comfortable, with an hearty meal, and rum enough to raise their spirits.

" I then addressed them, by recommending them all to be thankful for their late very narrow escape. I also stated, that the navigation was not impracticable in itself, but from our ignorance of its course; and that our late experience would enable us to pursue our voyage with greater security. I brought to their recollection that I did not deceive them,

and that they were made acquainted with the difficulties and dangers they must expect to encounter, before they engaged to accompany me. I also urged the honour of conquering disasters, and the disgrace that would attend them on their return home, without having attained the object of the expedition. Nor did I fail to mention the courage and resolution which *was* [were] the peculiar boast of the north men; and that I depended on them, at that moment, for the maintenance of their character. I quieted their apprehension as to the loss of the bullets, by bringing to their recollection that we still had shot, from which they might be manufactured. I at the same time acknowledged the difficulty of restoring the wreck of the canoe, but confided in our skill and exertion to put it in such a state as would carry us on to where we might procure bark, and build a new one. In short, my harangue produced the desired effect, and a very general assent appeared to go wherever I should lead the way."

" We had an escape this day which I must add to the many instances of good fortune which I experienced in this perilous expedition. The powder had been spread out, to the amount of eighty pounds weight, to receive the air; and, in this situation, one of the men carelessly and composedly walked across it with a lighted pipe in his mouth, but without any ill consequence resulting from such an act of criminal negligence. I need not add that one spark might have put a period to all my anxiety and ambition."

We present a few extracts from the geographical sketch and observations with which the volume concludes.

" By supposing a line from the Atlantic, east, to the Pacific, west, in the parallel of forty-five degrees of north latitude, it will, I think, nearly describe the British territories in North-America: for I am of opinion that the extent of the country to the south of this line, which we have a right to claim, is equal to that to the north of it, which may be claimed by other powers.

" The outline of what I shall call the first division is along that tract of country which runs from the head of James-Bay, in about latitude 51 north, along the eastern coast, as far north as to, and through, Hudson's Straits, round by Labrador, continuing on the Atlantic coast, on the outside of the great islands, in the Gulf of St. Laurence, to the River St. Croix, by which it takes its course to the height of land that divides the waters emptying themselves into the Atlantic, from those discharged into the River St. Laurence. Then following these heights as the boundary between the British possessions and

those of the American States, it makes an angle westerly, until it strikes the discharge of Lake Champlain, in latitude 45 north, when it keeps a direct west line till it strikes the River St. Laurence above Lake St. Francis, where it divides the Indian village St. Rigest; from whence it follows the centre of the waters of the great River St. Laurence: it then proceeds through Lake Ontario, the connection between it and Lake Erie, through the latter, and its chain of connection, by the River Detroit, as far south as latitude 42 north, and then through the Lake and River St. Clair, as also Lake Huron, through which it continues to the Strait of St. Mary, latitude of $46\frac{1}{2}$ north; from which we will suppose the line to strike to the east of north, to the head of James-Bay, in the latitude already mentioned.

“ The line of the second division may be traced from that of the first at St. Mary's, from which also the line of American boundary runs, and is said to continue through Lake Superior (and through a Lake called the Long Lake, which has no existence), to the Lake of the Woods, in latitude 49 37 north, from whence it is also said to run west to the Mississippi, which it may do by giving it a good deal of southing, but not otherwise, as the source of that river does not extend further north than latitude 47 38 north, where it is no more than a small brook; consequently, if Great-Britain retains the right of entering it along the line of division, it must be in a lower latitude, and wherever that may be, the line must be continued west, till it terminates in the Pacific Ocean, to the south of the Columbia. This division is then bounded by the Pacific Ocean on the west, the Frozen Sea and Hudson's Bay on the north and east. The Russians, indeed, may claim, with justice, the islands and coast from Behring's Straits to Cook's Entry.

“ A further division of this country is marked by a ridge of high land, rising, as it were, from the coast of Labrador, and running nearly south-west to the source of the Utawas River, dividing the waters going either way to the River and Gulf of St. Laurence and Hudson's Bay, as before observed. From thence it stretches to the north of west, to the northward of Lake Superior, to latitude 50 north, and longitude 89 west, when it forks from the last course at about south-west, and continues the same division of waters until it passes north of the source of the Mississippi. The former course runs, as has been observed, in a north-west direction, until it strikes the River Nelson, separating the waters that discharge themselves into Lake Winipic, which forms part of the said river, and those that also empty themselves into Hudson's Bay, by the Albany, Severn, and Hay's or Hill's Rivers. From thence

it keeps a course of about west-north-west, till it forms the banks of the Missinipi, or Churchill River, at Portage de Traite, latitude 55° 25' north. It now continues in a western direction, between the Saskatchiwine and the source of the Missinipi, or Beaver River, which it leaves behind, and divides the Saskatchiwine from the Elk River; when, leaving those also behind, and pursuing the same direction, it leads to the high land that lies between the Unijigah and Tacoutche Rivers, from whence it may be supposed to be the same ridge. From the head of the Beaver River, on the west, the same kind of high ground runs to the east of north, between the waters of the Elk River and the Missinipi, forming the Portage la Loche, and continuing on to the latitude 57 $\frac{1}{4}$ north, dividing the waters that run to Hudson's Bay from those going to the North-Sea: from thence its course is nearly north, when an angle runs from it to the north of the Slave Lake, till it strikes Mackenzie's River.

" The last, but by no means the least, is the immense ridge, or succession of ridges of stony mountains, whose northern extremity dips in the North Sea, in latitude 70 north, and longitude 135 west, running nearly south-east, and begins to be parallel with the coast of the Pacific Ocean, from Cook's Entry, and so onwards to the Columbia. From thence it appears to quit the coast, but still continuing, with less elevation, to divide the waters of the Atlantic from those which run into the Pacific. In those snow-clad mountains rises the Mississippi, if we admit the Missouri to be its source, which flows into the Gulf of Mexico; the River Nelson, which is lost in Hudson's Bay; Mackenzie's River, that discharges itself into the North Sea; and the Columbia, emptying itself into the Pacific Ocean. The great River St. Laurence, and Churchill River, with many lesser ones, derive their sources far short of these mountains. It is, indeed, the extension of these mountains so far south on the sea-coast, that prevents the Columbia from finding a more direct course to the sea, as it runs obliquely with the coast upwards of eight degrees of latitude, before it mingles with the ocean.

" The climate must necessarily be severe in such a country as we have described, and which displays so large a surface of fresh water. Its severity is extreme on the coast of Hudson's Bay, and proceeds from its immediate exposure to the north-west winds that blow off the Frozen Ocean.

" These winds, in crossing directly from the Bay over Canada and the British dominions on the Atlantic, as well as over the Eastern States of North-America, to that ocean (where they give to those countries a length of winter astonishing to the inhabitants of the same latitudes in Europe),

continue to retain a great degree of force and cold in their passage, even over the Atlantic, particularly at the time when the sun is in its southern declination. The same winds which come from the Frozen Ocean, over the barren grounds, and across frozen lakes and snowy plains, bounded by the rocky mountains, lose their frigid influence as they travel in a southern direction, till they get to the Atlantic Ocean, where they close their progress.

"Is not this a sufficient cause for the difference between the climate in America, and that of the same latitude in Europe?

"It has been frequently advanced, that the clearing away the wood has had an astonishing influence in meliorating the climate in the former; but I am not disposed to assent to that opinion in the extent which it proposes to establish, when I consider the very trifling proportion of the country cleared, compared with the whole. The employment of the axe may have had some inconsiderable effect; but I look to other causes. I myself observed, in a country which was in an absolute state of nature, that the climate is improving; and this circumstance was confirmed to me by the native inhabitants of it. Such a change, therefore, must proceed from some predominating operation in the system of the globe which is beyond my conjecture, and, indeed, above my comprehension, and may, probably, in the course of time, give to America the climate of Europe. It is well known, indeed, that the waters are decreasing there, and that many lakes are draining, and filling up by the earth which is carried into them from the higher lands by the rivers; and this may have some partial effect.

"The climate on the west coast of America assimilates much more to that of Europe in the same latitudes. I think very little difference will be found, except such as proceeds from the vicinity of high mountains covered with snow. This is an additional proof that the difference in the temperature of the air proceeds from the cause already mentioned.

"Much has been said, and much more still remains to be said, on the peopling of America. On this subject I shall confine myself to one or two observations, and leave my readers to draw their inferences from them.

"The progress of the inhabitants of the country immediately under our observation, which is comprised within the line of latitude 45 north, is as follows: That of the Esquimaux, who possess the sea-coast from the Atlantic, through Hudson's Straits and Bay, round to Mackenzie's River (and I believe further), is known to be westward. They never quit the coast, and agree in appearance, manners, language, and

habits, with the inhabitants of Greenland. The different tribes whom I describe under the name of Algonquins and Knisteneaux, but originally the same people, were the inhabitants of the Atlantic coast, and the banks of the River St. Lawrence, and adjacent countries. Their progress is westerly, and they are even found west and north as far as Athabasca. On the contrary, the Chepewyans, and the numerous tribes who speak their language, occupy the whole space between the Knisteneaux country and that of the Esquimaux, stretching behind the natives of the coast of the Pacific, to latitude 52 north on the River Columbia. Their progress is easterly; and, according to their own traditions, they came from Siberia; agreeing, in dress and manners, with the people now found upon the coast of Asia.

"Of the inhabitants of the coast of the Pacific Ocean we know little more than that they are stationary there. The Nadowasis, or Assiniboins, as well as the different tribes, not particularly described, inhabiting the plains on and about the source and banks of the Saskatchewan and Assiniboin Rivers, are from the southward, and their progress is north-west."

Mr. M. very strongly recommends the association of the Hudson's Bay Company with the merchants of Canada, for the purpose of engrossing all the fur trade of North-America.

"By opening this intercourse," he observes, "between the Atlantic and Pacific Oceans, and forming regular establishments through the interior, and at both extremes, as well as along the coasts and islands, the entire command of the fur trade of North-America might be obtained, from latitude 48 north to the pole, except that portion of it which the Russians have in the Pacific. To this may be added the fishing in both seas, and the markets of the four quarters of the globe. Such would be the field for commercial enterprise, and incalculable would be the produce of it, when supported by the operations of that credit and capital which Great-Britain so pre-eminently possesses. Then would this country begin to be remunerated for the expenses it has sustained in discovering and surveying the coast of the Pacific Ocean, which is at present left to American adventurers, who, without regularity or capital, or the desire of conciliating future confidence, look altogether to the interest of the moment. They, therefore, collect all the skins they can procure, and in any manner that suits them; and, having exchanged them at Canton for the produce of China, return to their own country. Such adventurers, and many of them, as I have been informed, have been very suc-

cessful, would instantly disappear from before a well-regulated trade.

"It would be very unbecoming in me to suppose, for a moment, that the East-India Company would hesitate to allow those privileges to their fellow-subjects which are permitted to foreigners, in a trade that is so much out of the line of their own commerce, and therefore cannot be injurious to it.

"Many political reasons, which it is not necessary here to enumerate, must present themselves to the mind of every man acquainted with the enlarged system and capacities of British commerce, in support of the measure which I have very briefly suggested as promising the most important advantages to the trade of the united kingdoms."

A wish to gratify our readers, by an entire and satisfactory account of these interesting voyages, has induced us to extend this article to a greater length than appears proportioned to the size of this review.

ART. II. *The Age of Revelation: or the Age of Reason shown to be an Age of Infidelity.* By Elias Boudinot, LL.D. and Director of the Mint of the United States. 8vo. pp. 332. Philadelphia. Dickins. 1801.

WHEN the ingenuity, learning and zeal of *laymen* are displayed on the side of christianity, they carry with them peculiar weight. The charge of selfish motives and professional bias, which many are fond of fixing on the *clergy*, when they undertake the defence of religion, are wholly inapplicable, in most cases, to those who have no interests embarked in this cause but such as are common to all mankind. On this account, it gave us much pleasure to find that a gentleman so conspicuous in civil life as Dr. Boudinot, had engaged in a task well worthy the attention and the powers of any man who values truth, and who loves human happiness.

This volume is intended as an answer to the *Age of Reason*. The greater part of it was written, as the author informs us, soon after the appearance of that work in this country. The history of his performance he gives in the following language:

"The ushering into the world an investigation of the nature of the following answer to the 'Age of Reason,' at this late period, after so many conclusive answers have been given to it, and particularly that of the learned, pious, and excellent Bishop of Landaff, certainly requires some apology.

“ The substance of the following sheets *were* [was] written soon after the first appearance of the ‘Age of Reason’ in this country. The original design *was* merely to guard a beloved child and intimate friend against any *sceptical* doubts that might have been produced by the many conversations that daily took place, when that artful book was first handed about in this city.”

“ It was at first designed to be confined within the limits of a few sheets.”

“ Soon after, having occasion to review the subject, it opened itself in such a manner, that, before I was aware of it, the bulk increased to a manuscript of a considerable size.”

“ When, in my opinion, it had answered the original design, I desisted from any farther pursuit of the subject, till a short time since, when, being credibly informed that thousands of copies of the ‘Age of Reason’ had been sold at public auction in this city, at a cent and an half each, whereby children, servants, and the lowest people had been tempted to purchase, from the novelty of buying a book at so low a rate; my attention was excited to find out what fund could afford so heavy an expense for so unworthy an object.”

“ I was soon convinced that a principle of the illuminati in Europe had been adopted by some unknown persons in this country; viz. that of fixing on the rising generation, and the lower orders of the people, as the chief objects of an attack, for spreading the principles of infidelity; finding, from long experience, that the arts of deception must ever fail, where sound learning and pure science prevail.”

“ This became the subject of much conversation among men of sober principles with whom I was intimate; during which two or three learned friends became acquainted with my attempt to answer that dangerous pamphlet. They assured me of their opinion, that although it was a repetition of reasoning, arguments and facts, that had been published over and over again; yet, under present circumstances, it might be of real service to the young and unlearned, as the subject was placed in a light more adapted to their capacities and memories than in those publications that had preceded me, and many facts enumerated that were not easily attainable by them; that, at all events, it would be casting in my mite towards opposing the flood of infidelity that was deluging our land; and, coming from a layman, engaged in avocations foreign from the study of divinity, it might encourage others, under like circumstances, to devote their leisure hours to investigate so important a subject as the religion on which their hopes of happiness hereafter must depend.”

We have often felt much surprise that Mr. Paine's work against christianity should excite so much attention, and provoke so many answers, as it has done. The impression which it made, for a considerable time, certainly gave no very honourable idea of the learning and taste, to say nothing of the piety of the age. For it would be difficult to find a publication of equal claims, which displays so much false reasoning, wretched inconsistency, and gross misrepresentation; or which, amidst all the vanity and vaunting of the author, is less entitled to the character of originality with respect to matter. His whole merit consists in having presented the cavils and objections of others, less learnedly and less ingeniously than they; but in a more forcible, sprightly, and popular manner, than almost any writer. When his book first appeared, we considered it as destined only for an ephemeral existence; and accordingly it has been for some time gradually sinking into forgetfulness. All the zeal of the more ignorant classes of infidels has not been sufficient to support its influence; and the sensible, well-informed men, who belong to that denomination, view it merely as a popular instrument, which, though it has, for a time, promoted their cause, yet will not stand the test of serious examination.

At this period, therefore, we think Dr. B. might have spared his labour. We believe that no class of our citizens are likely to be led astray by the *Age of Reason*, except a few of the young and the uninformed; and for their benefit, notwithstanding what Dr. B. advances to the contrary, Bishop Watson's *Apology for the Bible* is, in our opinion, much better adapted than this volume. We are far from saying that the answer of the eloquent and excellent Bishop is, in all respects, precisely such as we could wish; but, among all those who have undertaken to repel the attacks of Mr. Paine, so far as we have seen, he is the most judicious, comprehensive, lucid and satisfactory.

The title of Dr. B.'s work is singular: *The Age of Revelation: or the Age of Reason shown to be an Age of Infidelity.* Do an *age of revelation*, then, and an *age of infidelity*, mean the same thing? or is the latter intended to be explanatory of the former? No one, we think, would be able to conjecture the design of the work from its title.

The *dedication* is not less singular. After directing it to his daughter, whom he entitles the widow and *relict** of William

* Do *widow* and *relict* mean different things?

Bradford, Esq. he draws it out to the tedious length of nearly fifteen pages, in detailing the most trite and desultory remarks, in stating and repelling infidel objections, and in discussing points which more properly belonged to the body of the work. We have rarely seen any thing of the kind drawn up with so little propriety and taste.

Dr. B. has divided his work into chapters, or sections, on the following subjects: 1. *The author of the Age of Reason's introduction to his work shown to be without proof or argument.* 2. *The Virgin Mary.* 3. *The divine mission of Jesus Christ.* 4. *The christian theory misrepresented.* 5. *Particular notes on this subject.* 6. *The character of Christ.* 7. *Resurrection and ascension of Christ.* 8. *The authenticity of the books of the New Testament.* 9. *The objections to the Old Testament considered.*—Under each of these heads much valuable matter is detailed, in a way which shows the author to be familiarly acquainted with the best works on the subjects of which he treats, and to have an ardent zeal for the promotion of religious truth. But we regret the absence of that regular and systematic course of reasoning, and of that comprehensiveness, order and perspicuity, which are so desirable in works designed for the instruction of those who have not access to many books. It is not necessary, in order to form an excellent manual on the evidences of christianity, that a single *new* fact or argument should be presented. Perhaps a more judicious method could scarcely be adopted than to bring together, as Dr. B. has attempted, what other writers of standard excellence have advanced on the various points discussed. But to render such compilations valuable in any great degree, they ought to be so made as to form a regular and lucid whole, in which the several parts should bear a relation, and afford aid to each other. We are sorry to say that our author has not made such a compilation. He discovers more piety than acquaintance with composition—more reading than taste—more industry in collecting materials, than judgment in arranging and polishing them.—For his intentions and his zeal he deserves high praise; but he is certainly not entitled to the character even of a skilful compiler.

The style of Dr. B. is very objectionable. He strangely overlooks the meaning and force of words; and hence is often unhappy in the selection of terms, and diffuse, loose and perplexed in the structure of his sentences.—The following is a favourable specimen of his manner of writing.

“That Jesus Christ lived in the reign of Tiberius Cæsar, and suffered death under the Roman Governor, Pontius Pilate, is acknowledged; that he appointed, during his life, a set of men, who had been with him during his ministry, to publish and propagate throughout the world, to Jew and Gentile, the doctrines he had taught, the miracles he had performed; and the predictions he had declared, as consequences of his death and resurrection, is scarcely doubted: he plainly and explicitly foretold to them the success they should meet with in executing their commission, and the state of the Jewish and Christian churches till his second coming in glory, which he assured them should take place. These are all facts, too notorious, at this day, to require proof.

“That this same Jesus Christ did also, during his life, promise to his followers, that, after his death and resurrection, he would send his holy spirit into the hearts of his disciples and followers, whereby they would be enabled to remember whatever he had told them while with them in the flesh, and by whom they should receive the further knowledge of those things which they were not then prepared to bear, is also recorded by these same apostles. Now, the event has happened, as it was foretold, in full confirmation of the truth: That this promise was fulfilled in the presence of thousands of witnesses of all nations, providentially assembled at Jerusalem at the feast of Pentecost, for the purpose of public worship, is not only recorded by them as historians, but the after success of the preached gospel in all the neighbouring nations, and the miraculous powers, and knowledge of so many different languages, remaining in the apostles, and many of the first converts to christianity for more than one hundred years, were evident demonstrations of the truth of the event. By this means churches were founded in the most famous cities then in the world, and men of all ranks, stations and characters, were brought, by the force of these facts, to acknowledge the faith as it was in Jesus. So public and notorious was the descent of the spirit on the apostles, that three thousand souls were added to the church in one day. This happened immediately after the event took place; and many of them must have had a previous knowledge of the facts published by the apostles; and their belief, at that time, is a strong confirmation of the veracity of those facts. The descent of the spirit must have been early contradicted, if it had not been founded in truth, as so many witnesses were appealed to; but even the high priest himself was forced to acknowledge, ‘that unless they did something, all men would believe on him.’

“It ought not to be omitted here, that the whole plan of the gospel, as delivered by these historians, is far superior to

the natural abilites of men so ignorant and unlettered as were the planners and preachers of it: at the same time, they boldly declare, that every real professor shall experience in himself such powerful effects from a conformity to its doctrines and precepts, as that they should become uncontrovertible evidence to him, that God is their author. This has been verified in the lives and conduct of thousands and thousands, in every age of the church.

“These historians have given us the account of the birth of their Lord and Master, not only as they received it from Joseph and Mary, but as they had it from him in his lifetime, as well as from the influence and direction of the holy spirit, with which they were so openly and publicly filled, in presence of so many witnesses. Besides, it is acknowledged that the morality they inculcate is of the most pure and benevolent kind; and that to mislead their adherents and followers, by publishing untruths to ruin and deceive them, would have been contrary to every principle of morality and benevolence.

“If you look through their whole history, every part of it bears the mark of truth and credibility. They urge, in all their teachings, the strictest attention to truth, and threaten the severest displeasure of Almighty God against falsehood, dissimulation and hypocrisy.

“While they declare, in plain but sublime language, the dignity and glory of their Master's real character, they do not attempt to cover his actual state of humility, in not even having a place to lay his head. And though they claim for themselves the rank of ambassadors of the Son of God, and the representatives of a King and Sovereign, they fail not to record their own shameful misconduct, and the many mistakes and failures they had been guilty of, during their misapprehension of his true character; having been deceived, with the rest of their nation, in looking to their Messiah as a temporal Prince and Saviour.

“Add to this, that most of the great leading facts they relate are confirmed by prophane historians of good character, though known enemies to the christian name; and then let it be asked, who can point out even equal human authority for any ancient history with which the world is acquainted?”

Again, speaking of the authenticity of the sacred books, the author thus repels a contemptuous suggestion of Mr. Paine.

“He declares, without hesitation, ‘that, beginning with Genesis, and ending with the Revelations, we are told these books are the word of God; but who told us so? nobody can tell, except that we tell one another so.’

“ This extraordinary introduction to his immediate attack on the bible, containing the Old and New Testaments, leaves us at a loss to determine which is with him most predominant, falsehood or ignorance. Conscious of my own fallibility, and liableness to error, I am sorry to treat any of my fellow men even with a seeming harshness; but in so important a controversy, one in which the essential interests of mankind are so deeply involved, truth requires plainness without abuse, and clear deductions without deception, or flattering the person of any man. I appeal to the judgment of even the candid enemies of revelation, on this charge of wilful perversion of historic truth, contained in the above declaration.

“ Is it not well known to our author, as it is to all the world, that the christian church and its advocates, for near eighteen hundred years, have unequivocally declared the whole bible to be the word of God; and that the Jews, for twice that period, have published to all mankind, that they consider the Old Testament in the same point of light?

“ And can it be possible, after the many judicious and instructive works of the learned in the knowledge of antiquity, for so many years past, added to the invariable testimony of a whole nation, from its origin to this time, attended with public monuments, rites, feasts, and other memorials of the great events of their religion, with the profession and practice of all denominations of christians, that any man, who calls himself a philosopher, can, with the appearance of truth, say, ‘ that nobody can tell who told us that the bible was the word of God?’ The charge is not a denial of the bible being the word of God, but of our knowledge of the authors who wrote and published it as such. That this writer should not understand it—that he should deny the conclusive nature of the testimony by which it is said to be proved to be the word of God—and that he should impiously reject its doctrines as not coming from God, though acknowledged by him to be a pure morality, is not at all surprising, with his present temper of mind; but that he should, against such a host of evidence, positively assert that nobody can tell who originally published the bible as the word of God; and has since supported and shown, by irrefragable and convincing arguments, that it is so, is a degree of vain confidence scarcely credible to any one unacquainted with the personal character and history of our author.

“ In stating the history of this business, he falsely charges ‘ the church mythologists with determining, by vote, out of a collection made by them, which of the collection should be the word of God;’ and that ‘ it is a matter altogether of uncertainty to us, whether such of the writings as now appear

which prompts many to collect extracts merely for the purpose of forming a *saleable* volume ; yet we are persuaded that, oftentimes, men of reading and piety may be much more useful in publishing collections from works which have been long before the world, than they could easily become, by any composition of their own. In such cases, the compiler, by submitting to this task, is so far from indicating a want either of judgment or benevolence, that he makes a laudable display of both.

ART. IV. *The Psalms of David, imitated in the Language of the New Testament, and applied to the Christian Use and Worship.* By I. Watts, D. D. *A new Edition, in which the Psalms omitted by Dr. Watts are versified, local Passages are altered, and a Number of Psalms are versified anew, in proper Metres.* By Timothy Dwight, D. D. President of Yale College. 24mo. pp. 583. Hartford (Connecticut). Hudson & Goodwin. 1801.

IN the year 1795, the General Association of the State of Connecticut requested Dr. DWIGHT to alter such passages in Dr. Watts's version of the Psalms as were local, and inapplicable to this country, and to versify those which had been omitted by him. It was also recommended to Dr. D. by a number of the clergy and laity of the first respectability, that he would alter some of the psalms versified by Dr. Watts, and adapt them to *proper metre* tunes, and that he would select and annex a number of hymns, so as to form a complete system of psalmody. This task, thus recommended to him, Dr. D. undertook to perform, and the volume now before us is the result of his labours.

A select committee, appointed by the General Association of Connecticut to examine the work, have expressed their approbation of it; and we are informed that the General Assembly of the Presbyterian Church, lately held in Philadelphia, have allowed this improved edition of Watts's Psalms to be used in their respective churches throughout the United States.

Though genius and erudition are less requisite to the execution of the task than true piety, sound judgment, and a correct taste ; yet it must be extremely arduous to produce an unexceptionable system of psalmody, in which the typical representations, under the dispensation of the Old Testament,

should be modernized, and adapted to evangelical worship. Among the English poets, few have caught enough of the spirit of Hebrew poetry to transfuse it into our own language. POPE, when warmed by the ardour of the prophet, sung most divinely the reign of the Messiah. MILTON, when he clothed in his own numbers the mighty conceptions of the sacred writers, rose above every other uninspired bard; but the celestial and thrilling strains of David's harp, often equalling in sublimity the voice of Isaiah, have been successfully attempted but by few. Dr. Watts, it will be generally admitted, has, in his versification of the Psalms, surpassed every other. He has, says a great critic, "done better than others, what no man has done well." To sound judgment, just discrimination, and correct taste, he united a happy faculty of versification, and a piety ardent and sincere. While his verses are smooth and flowing, his diction often elegant and sublime, he preserves a simplicity of expression, and ease of manner, which are suited to every capacity, and every condition of life.

Whoever undertakes to add to the labours of Dr. Watts, must experience the disadvantage of being drawn into comparison with one, the felicity and propriety of whose version of scriptural subjects may be pronounced inimitable. Dr. D. has been long distinguished in this country as a divine and an author; and the General Association of Connecticut could not, it is believed, have done better than to place a task of such nice and difficult performance in his hands. Among the few poets of America, we know of none equally well qualified for this undertaking. Though he may not have preserved all that sweet simplicity and sanctity of diction which marks the original volume confided to him, yet what he has done entitles him to no inconsiderable praise. In altering those passages of the British poet, the local allusions of which rendered them inapplicable to this country, and in adapting them to our own circumstances and situation, he has shown sufficient judgment. The additional hymns have been selected with taste and discernment. The psalms omitted by Dr. Watts, which have been supplied by Dr. D. and those he has versified anew to fit them to a different metre, may, to the warm admirers of the former, suffer by a minute comparison. They are, perhaps, too elaborate for religious assemblies, composed of all classes of persons; and it may be thought that he has not adhered closely enough to the original. Yet when he has, in general, done so well, we do

not feel disposed to complain that he has not done better. We are satisfied that he has added so much to gratify a devout spirit, and conduce to the pleasure and improvement of social worship. An uniformity in psalmody, in the different Presbyterian churches, was desirable, and no system appears so worthy of their adoption as the one contained in this volume.

It may not be improper to present a specimen of the different versions of Dr. Watts and Dr. Dwight. Probably on the 104th psalm they both have exerted their strength, as its sublimity is sufficient to arouse all the powers of the poet.

“ My soul, thy great Creator praise,
When, cloth'd in his celestial rays,
He in full majesty appears,
And, like a robe, his glory wears.

“ Great is the Lord; what tongue can frame
An equal honour to his name?

“ The heav'ns are for his curtains spread,
Th' unfathom'd deep he makes his bed:
Clouds are his chariot, when he flies
On winged storms across the skies.

“ Angels, whom his own breath inspires,
His ministers, are flaming fires;
And swift as thought their armies move,
To bear his vengeance or his love.

“ The world's foundations by his hand
Are pois'd, and shall for ever stand:
He binds the ocean in his chain,
Lest it should drown the earth again.

“ When earth was covered with the flood,
Which high above the mountains stood,
He thunder'd, and the ocean fled,
Confin'd to its appointed bed.

“ The swelling billows know their bounds,
And in their channels walk their rounds;
Yet thence convey'd by secret veins,
They spring on hills, and drench the plains.”

“ He sets the sun his circling race,
Appoints the moon to change her face;
And when thick darkness veils the day,
Calls out wild beasts to hunt their prey.

“ Fierce lions lead their young abroad,
And roaring ask their meat from God;
But when the morning beams arise,
The savage beast to covert flies.

“ Then man to daily labour goes;
The night was made for his repose;
Sleep is thy gift, that sweet relief
From tiresome toil and wasting grief.”

WATTS.

“ To heaven's high King, my soul, thy honours raise;
Great is his power, and wondrous are his ways;
Honour and majesty his throne surround;
Clad with pure light, with endless glory crown'd,
He rais'd the pillars of the realms on high,
And hung the azure curtains of the sky.

“ O'er ocean's fields he spreads his chambers far,
And rolls through ether's wilds his cloudy car;
On the wing'd whirlwind walks the boundless sky,
And bids his angel hosts before him fly;
Raptur'd through every world they spread his name,
Pure as the air, and active as the flame.

“ He built the earth; he fix'd the solid ground;
He bade the deep the mighty mass surround;
O'er the high hills the swelling billows stood;
He spoke; they hasten'd to their dark abode;
Dread thunders roll'd, and, down the mountains driven,
They swept the vales, and own'd the voice of Heaven.

“ There clos'd for ever by the appointed shore,
Th' ambitious waves shall drench the world no more;
But, form'd for nobler ends, in springs shall flow,
Refresh the hills, and cheer the vales below;
There the wild beasts their scorching thirst allay;
There the herds wander, and the lambkins play.”

“ He form'd for measur'd months the changing moon;
For circling days decreed the steady sun:
Dun night ascends; the wild beast roams abroad;
Young lions roar, and ask their meat from God;
Aw'd by the morn, they fly their bloody spoil,
And man securely seeks his daily toil.”

DWIGHT.

We select the following from Dr. Dwight's version, that the reader may compare them with the scriptural passages.

“ To earth he came; the heavens before him bow'd;
Beneath his feet deep midnight stretch'd her shroud;
Cherubic hosts his sun-bright chariot form;
His wings the whirlwind, and his path the storm;

Around his car thick clouds their curtains spread,
And wrapp'd the concave in a boundless shade.

“ Before his path o'erwhelming splendours came;
The clouds dissolv'd; all nature felt the flame;
From his dark throne a voice in thunder broke;
The wide world trembled as th' Eternal spoke:
His foes to vanquish angry blasts conspire,
Showers of dread hail, and coals of burning fire.

“ Through the vast void his arrows wing'd their way;
His lightning's blaz'd insufferable day;
Oppress'd, o'erthrown, or scatter'd on the plain,
Fled his pale foes, or strew'd the fields with slain;
Th' affrighted floods their secret channels show'd,
And earth's disclos'd foundations own'd her God.”

The words of the original are, “ He bowed the heavens also, and came down, and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness which was before him his thick clouds passed: hail-stones and coals of fire—yea, he sent out his arrows and scattered them; and he shot out lightnings and discomfited them.”

“ His wings the *whirlwind*, and his path the *storm*,” was probably suggested by the line of Addison,

“ Rides on the whirlwind, and directs the storm;” but in varying from it, Dr. D. has fallen into some incongruity of metaphor.

ART. V. Surprising Accounts of the Revival of Religion in the United States of America, in different Parts of the World, and among different Denominations of Christians: With a Number of interesting Occurrences of Divine Providence. Collected by the Publisher. 12mo. pp. 255. Philadelphia. Woodward. 1802.

IT is presumed that most of our readers have been informed of the unusual attention to religion which has arisen in various parts of New-England within the last four years; and more especially of the religious zeal which has been more recently awakened in some of the Southern States. The circumstances attending the latter are peculiar and wonderful.

Indeed, so extraordinary are some of the accounts received from that quarter on the subject, that many serious persons, who have contemplated religion only as it appears in churches where the gospel has been long stately preached, and its ordinances generally respected, entertain doubts whether the supposed revival is a genuine work of religion. On the other hand, some pious and judicious characters who have visited the country, and witnessed the singular scenes there presented, express a full conviction that it is a real effusion of the Spirit of God, and ought to be countenanced and rejoiced in by every christian.

This volume is chiefly made up of letters from different parts of the United States, and elsewhere, giving accounts of the conversion of individuals, and of more extensive revivals of religion. Many of these letters state facts of a remarkable nature, which every reflecting mind will peruse with much interest. But there are no parts of the collection which more eminently deserve this character than those which relate to Kentucky and Tennessee. From this class of the letters the following is selected, as presenting, on the whole, the most satisfactory account of the events which the writer professes to describe.

"Letter from the Rev. G. BAXTER, Principal of Washington Academy, to the Rev. Dr. ARCHIBALD ALEXANDER, Prince Edward, dated Washington Academy, January 1, 1802.

" **REV. and DEAR SIR,**

" I now sit down, agreeably to promise, to give you some account of the revival of religion in the State of Kentucky: you have, no doubt, heard already of the Green River and Cumberland revivals. I will just observe that last summer is the fourth since the revival commenced in those places; and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among christians, but also for awakenings and conversions among the careless; and it is worthy of notice that very few instances of apostacy have hitherto appeared. As I was not myself in the Cumberland country, all I can say about it is from the testimony of others; but I was uniformly told by those who had been there, that their religious assemblies were more solemn, and the appearance of the work much greater, than what had been in Kentucky; any enthusiastic symptoms which might at first have attended the revival had greatly subsided, whilst the serious concern and engagedness of the people were visibly increased.

"In the older settlement of Kentucky the revival made its first appearance among the Presbyterians last spring. The whole of that country, about a year before, was remarkable for vice and dissipation; and I have been credibly informed that a majority of the people were professed infidels. During the last winter appearances were favourable among the Baptists, and numbers were added to their churches. Early in the spring the ministrations of the Presbyterian clergy began to be better attended than they had been for many years before. Their worshiping assemblies became more solemn, and the people, after they were dismissed, showed a strange reluctance at leaving the place: they generally continued some time in the meeting-houses, in singing or in religious conversation. Perhaps about the last of May, or the first of June, the awakenings became general in some congregations, and spread through the country, in every direction, with amazing rapidity. I left that country about the first of November, at which time this revival, in connection with the one on Cumberland, had covered the whole State, excepting a small settlement which borders on the waters of Green River, in which no Presbyterian ministers are settled, and I believe very few of any denomination. The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive of, and more difficult for me to describe. I had heard many accounts, and seen many letters respecting it, before I went to that country; but my expectations, though greatly raised, were much below the reality of the work. The congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before; and in private houses it was no uncommon thing to hear parents relate to strangers the wonderful things which God had done in their neighbourhoods, whilst a large circle of young people would be in tears. On my way to Kentucky, I was told by settlers on the road, that the character of Kentucky travellers was entirely changed, and that they were now as distinguished for their sobriety as they had formerly been for their dissoluteness; and, indeed, I found Kentucky the most moral place I had ever been in; a profane expression was hardly heard; a religious awe seemed to pervade the country; and some deistical characters had confessed, that from whatever cause the revival might originate, it certainly made the people better. Its influence was not less visible in promoting a friendly temper; nothing could appear more amiable than that undissembled benevolence which governs the subjects of this work. I have often wished that the mere politician or deist could observe with impartiality their peaceful and amicable spirit. He would certainly see that nothing could equal the religion of Jesus, for promoting

even the temporal happiness of society. Some neighbourhoods visited by the revival had been formerly notorious for private animosities; and many petty law-suits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists: and it was often very affecting to see their meetings. Both had seen their faults, and both contended that they ought to make concessions, till at last they were obliged to request each other to forbear all mention of the past, and to act as friends and brothers for the future. Now, Sir, let modern philosophers talk of reforming the world by banishing christianity, and introducing their licentious systems. The blessed gospel of our God and Saviour is showing what it can do.

“ Some circumstances have concurred to distinguish the Kentucky revival from most others of which we have had any account: I mean the largeness of the assemblies on sacramental occasions.

“ The length of time they continued on the ground in devotional exercises—and the great numbers who have fallen down under religious impressions: on each of these particulars I shall make some remarks.

“ With respect to the largeness of the assemblies, it is generally supposed that at many places there were not fewer than eight, ten, or twelve thousand people. At a place called Cane-Ridge Meeting-House, many are of opinion there were at least twenty thousand. There were 140 waggons which came loaded with people, besides other wheel carriages. Some persons had come two hundred miles. The largeness of these assemblies was an inconvenience: they were too numerous to be addressed by one speaker. It therefore became necessary for several ministers to officiate at the same time, at different stands. This afforded an opportunity to those who were but slightly impressed with religion to wander to and fro between the different places of worship, which created an appearance of confusion, and gave ground to such as were unfriendly to the work to charge it with disorder. Another cause also conduced to the same effect: about this time the people began to fall down in great numbers, under serious impressions: this was a new thing among Presbyterians: it excited universal astonishment, and created a curiosity which could not be restrained, when people fell even during the most solemn parts of divine service. Those who stood near were so extremely anxious to see how they were affected, that they often crowded about them so as to disturb the worship. But these causes of disorder were soon removed: different sacraments were appointed on the same sabbath, which divided the

people, and the falling down became so familiar as to excite no disturbance.

"In October I attended three sacraments: at each there were supposed to be four or five thousand people; and every thing was conducted with strict propriety: when persons fell, those who were near took care of them, and every thing continued quiet until the worship was concluded.

"The length of time that people continue at the places of worship is another important circumstance of the Kentucky revival. At Cane-Ridge they met on Friday, and continued till Wednesday evening, night and day, without intermission, either in the public or private exercises of devotion; and with such earnestness that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire; or had they chosen to prolong the worship, they might have kept the people any length of time they pleased, and all this was, or might have been done, in a country where less than twelve months before the clergy found it difficult to detain the people during the usual exercises of the sabbath. The practice of camping on the ground was introduced, partly by necessity, and partly by inclination; the assemblies were generally too large to be received by any common neighbourhood; every thing, indeed, was done, which hospitality and brotherly kindness could do, to accommodate the people; public and private houses were opened, and free invitations given to all persons who wished to retire. Farmers gave up their meadows before they were mown to supply the horses; yet, notwithstanding all this liberality, it would have been impossible, in many cases, to have accommodated the whole assemblies with private lodgings: but, besides, the people were unwilling to suffer any interruption in their devotions; and they formed an attachment to the place where they were continually seeing so many careless sinners receiving their first impressions, and so many deists constrained to call on the formerly despised name of Jesus; they conceived a sentiment like what Jacob felt at Bethel. 'Surely the Lord is in this place:' 'This is none other but the house of God, and this is the gate of heaven.'

"The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention; and on this I shall be more particular, as it seems to be the principal cause why this work should be more suspected of enthusiasm than some other revivals.

"At Cane-Ridge sacrament it is generally supposed not less than 1000 persons fell prostrate to the ground, among whom were many infidels. At one sacrament which I at-

tended, the number that fell was thought to be more than 300. Persons who fall are generally such as had manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour.

"Immediately before they become totally powerless, they are seized with a general tremor, and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling. Persons in this situation are affected in different degrees. Sometimes, when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak; the pulse becomes weak, and they draw a difficult breath about once in a minute. In some instances their extremities become cold, and pulsation, breathing, and all the signs of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed that they felt no bodily pain—that they had the entire use of their reason and reflection—and, when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. From this it appears that their falling is neither common fainting, nor a nervous affection. Indeed, this strange phenomenon appears to have taken every possible turn to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way from public worship, and sometimes after they had arrived at home, and in some cases when they were pursuing their common business on their farms, or when retired for secret devotion. It was above observed, that persons generally are seriously affected for some time previous to their falling: in many cases, however, it is otherwise. Numbers of thoughtless sinners have fallen as suddenly as if struck with lightning. Many professed infidels, and other vicious characters, have been arrested in this way, and sometimes at the very moment when they were uttering blasphemies against the work.

"At the beginning of the revival in Shelby county, the appearances, as related to me by eye-witnesses, were very surprising indeed. The revival had, before this, spread with irresistible power through the adjacent counties; and many of the pious had attended distant sacraments with great benefit. These were much engaged, and felt unusual freedom in their addresses at the throne of grace, for the outpouring of the Divine Spirit at the approaching sacrament in Shelby. The sacrament came on in September. The people, as usual, met on Friday; but all were languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better.

At length the communion service commenced: every thing was still lifeless. Whilst the minister of the place was speaking at one of the tables, without any unusual animation, suddenly there were several shrieks from different parts of the assembly: instantly persons fell in every direction. The feelings of the pious were suddenly revived, and the work progressed with extraordinary power, till the conclusion of the solemnity. This phenomenon of falling is common to all ages, sexes and characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart, and others under affecting manifestations of the love and goodness of God. Many thoughtless persons, under legal convictions, have obtained comfort before they arose. But perhaps the most numerous class consists of those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they receive comfort. I have conversed with many who fell under the influence of comfortable feelings; and the account they gave of their exercises while they lay entranced, was very surprising. I know not how to give you a better idea of them than by saying that, in many cases, they appeared to surpass the dying exercises of Dr. Finley. Their minds appeared wholly swallowed up in contemplating the perfections of deity, as illustrated in the plan of salvation; and whilst they lay, apparently senseless, and almost lifeless, their minds were more vigorous, and their memories more retentive and accurate, than they had ever been before. I have heard men of respectability assert that their manifestations of gospel truth were so clear as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their bodily eyes; but at the same time they had seen no image nor sensible representation, nor, indeed, any thing besides the old truths contained in the Bible.

"Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing extatic. Their expressions were just and rational: they conversed with calmness and composure; and, on their first recovering the use of speech, they appeared like persons recovering from a violent disease which had left them on the borders of the grave. I have sometimes been present when persons who fell under the influence of convictions obtained belief before they arose. In these cases it was impossible not to observe how strongly the change in their minds was depicted in their countenances: instead of a face of horror and despair, they assumed one open, luminous, serene, and

expressive of all the comfortable feelings of religion. As to those who fall down under legal convictions, and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival: both saints and sinners have more striking discoveries of the realities of another world than I have ever known on any other occasion.

"I trust I have said enough on this subject to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Lyttleton, in his letter on the conversion of St. Paul, observes (I think very justly) that enthusiasm is a vain, self-righteous spirit, swelled with self-sufficiency, and disposed to glory in its religious attainments. If this be a good definition, there has been, perhaps, as little enthusiasm in the Kentucky revival as in any other. Never have I seen more genuine marks of that humility which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God. I was, indeed, highly pleased to find that Christ was all and all in their religion, as well as in the religion of the gospel. Christians, in their highest attainments, seemed most sensible of their entire dependance on divine grace; and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only physician who could give them any help. Those who call these things enthusiasm ought to tell us what they understand by the spirit of christianity. In fact, Sir, this revival operates as our Saviour promised the Holy Spirit should when sent into the world. It convinces of sin, of righteousness, and of judgment—a strong confirmation to my mind, both that the promise is divine, and that this is a remarkable fulfilment of it. It would be of little avail to object to all this, that probably the professions of many were counterfeited. Such an objection would rather establish what it meant to destroy: for where there is no reality there can be no counterfeit; and, besides, when the general tenor of a work is such as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine: but as an eye-witness in the case, I may be permitted to declare that the professions of those under religious convictions were generally marked with such a degree of engagedness and feeling as wilful hypocrisy could hardly assume. The language of the heart, when deeply impressed, is very distinguishable from the language of affectation. Upon the whole, Sir, I think the revival in Kentucky among the most extraordinary that have ever visited the Church of Christ, and, all things considered, peculiarly adapted to the circumstances of that country. In

fidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christ was a fable, and futurity a dream. This revival has done it: it has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impressions.

“ Whilst the blessed Saviour was calling home his people, and building up his church in this remarkable way, opposition could not be silent. At this I hinted above; but it is proper to observe, that the clamorous opposition which assailed the work at its commencement, has been, in a great measure, borne down before it. A large proportion of those who have fallen were at first opposers, and their example has taught others to be cautious, if it has not taught them to be wise.

“ I have written on this subject to a greater length than I first intended; but if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

“ Yours, with the highest esteem,
“ G. BAXTER.”

On this letter we shall make no comments. It is so particular and full, that every reader will judge for himself. The facts which it details are truly wonderful; but time only can decide whether the opinion which the writer entertains concerning these facts be just, or otherwise.

The publisher has not arranged his materials in the most advantageous manner; and, perhaps, some of the pieces which he has admitted are neither sufficiently new or interesting to find a place in such a collection. But, considering the general contents of the volume, we have no doubt that it will be viewed as a very acceptable present by many serious persons.

ART. VI. *Monima, or the Beggar Girl; a Novel, in one Volume, founded on Fact. By an American Lady.* 12mo, pp. 465. New-York. P. R. Johnson. 1802.

SOME parts of this volume may, perhaps, prove entertaining to those whose habits of reading have produced a relish for every thing which bears the name of a *novel*.

To increase the interest which the writer has endeavoured to excite, the reader is informed that the story is founded on fact. Under this impression we must be careful not to im-

pute the numerous absurdities and improbabilities connected with the tale, to the want of judgment or ingenuity in our fair author; recollecting the French maxim, “*La vraisemblance n'est pas toujours du côté de la vérité.*”

The heroine of this narrative is a French girl, who, with her father, M. *Fontanbleu*, fled from their native country to avoid the persecutions of *Pierre de Noir*, a young libertine, who being the rival of *Monima*'s brother, in a love affair with *Julia Fernton*, dispatches the more favoured lover, and, by a false accusation, involves the family of *Fontanbleu* in ruin. The old man and his daughter *Monima* are reduced to the necessity of flying to America for refuge. A considerable part of the volume is occupied by the intrigues and machinations of *P. de Noix* in France, relative to *Julia Fernton* and the family of *Fontanbleu*.

Monima and her aged father at length arrive at Philadelphia, where, destitute of property and friends, they experience all the miseries of indigence and neglect. His daughter, however, in the capacity of a seamstress, procures occasional employment from a *Madame Sontine*, an American woman, married to a French gentleman of that name, who, it afterwards appears, was a fellow passenger of *Fontanbleu* in his voyage to America. This woman, devoid of all charms herself, begins to apprehend that the beauty of *Monima* will captivate the senses of her husband, if he should only happen to get sight of her. From this moment her heart is inflamed with jealousy, and poor *Monima* becomes the object of her most inveterate persecution. Now commences a busy scene of plot and contrivance on the part of this *Madame Sontine*, in order to place the unfortunate *Monima* beyond the possibility of an interview with her husband. For this purpose the unprotected girl is put into the hands of watchmen and constables, and is dragged at one time to a work-house, as a vagrant—then before a magistrate, as a felon—and afterwards thrown into Bedlam, as a lunatic. Though finally liberated, and restored to her disconsolate father, she is still unable to escape the unwearied vigilance and renewed plots of the jealous *Madame Sontine*, who at length falls on a new expedient, and hurries both *Monima* and her parent to a retired house in the country, and there keeps them locked up with the greatest secrecy. Still, however, they get free, and return to the city, to their former state of rags and beggary. *De Noix*, the libertine, who had also come over to America, forms an intimacy with *Madame Sontine*, and they now join in a conspiracy against

the innocence of Monima. De Noix succeeds so far in his villainy as to confine Monima in a remote cottage; but while on the point of perpetrating his base designs, Monima snatches a pistol from the table, wounds her persecutor, and then makes her escape. About this period Madame Sontine dies, and her humane and generous husband marries the beautiful beggar girl. This brings the story to an agreeable conclusion. Monima, her husband and father, are left in the enjoyment of supreme happiness.

A variety of circumstances and collateral incidents, which are omitted in this summary, are designed to enliven as well as to prolong the narrative. For ourselves, we must confess that the Beggar Girl has afforded us very little entertainment. Some of the circumstances are too improbable to admit of easy belief, and others too preposterous to be reasonably imagined.

The circumstances of this tale seem so little to correspond with the natural course of things in Philadelphia, or any where else, and such a small portion of skill is displayed in portraying characters or combining incidents so as to interest the attention of the reader, that to bestow encomiums on this production would be considered as a most inordinate sacrifice to the vanity of authorship.

The author appears, from her writing, to be a lady of delicacy and sensibility, and her sentimental observations do no discredit to her heart or understanding. We regret that we cannot make her an equal compliment on her style. Her diction, in general, is turgid and affected, and the inappropriate use of words continually betrays her ignorance, or forgetfulness of their precise signification and force.

A few specimens will serve to exhibit the nature of those blemishes which deform the pages of this volume.

“ Every thing seemed wrapped in the torporous stillness of night, and the blandness of fate hung over the suspended senses of her father.” “ A languor of callousness presided over his heart, in respect to every wayward incident that futurity pointed out as unavoidable.” “ He was ordered by one of the *officials* of the prison.” “ Against the invasion of Ferdinand on the *privileged liberty* of a helpless female.” “ To the prolixity of his tale was added the various gesticulations of superstition.” “ Promiscuously requested.” “ Silence was commanded in an *imperative* tone.” “ Lead her into the mysteries of the divinity of her moral nature, and the *doubtless* certainty of a future existence, durable for *ever*, even to *endless* eternity.” “ When she considered she should not be able to bask her soul in the *turbulence* of Sontine’s disappointment.”

ART. VII. *The Political Writings of John Dickinson, Esq. late President of the State of Delaware, and of the Commonwealth of Pennsylvania. In two vols. 8vo. Wilmington. Bonsal & Niles. 1801.*

THE preface to this collection contains some extracts from speeches and letters of the Earl of Chatham, applauding, in an high strain, the motives and conduct of the revolution in America.

The first performance is a speech of J. Dickinson, before the House of Assembly of Pennsylvania, on a question respecting the change of the provincial government from proprietary to royal, in the year 1764. The following note contains some information respecting it.

“ This speech was made in less than three months after, about a year and a half before the meeting of the *first Congress* at *New-York*, on account of the *stamp act*; describes the sentiments of administration concerning colonial government, takes notice of the *then meditated innovations*, and was followed by a regular course of such measures as were *apprehended and alluded to*.”

This was once a popular oration on a great national subject, nor can we, at the distance of forty years, and with minds unprepossessed by any of the interests which then actuated the public, refuse our sanction to the praises of our ancestors. The moderation, the elegance, the dispassionate sagacity which run through the whole, place it very far above the ordinary productions of political zeal.

The second piece in this collection is a *letter*, in which the impolicy of the *stamp act* is discussed with great force, perspicuity and elegance. The commercial condition of the provinces, their resources, their habits, and their probable measures in case of an obstinate adherence in the mother country to the plan of American taxation, are set forth in the clearest and most accurate terms.

We must give the same praise to the resolutions, drawn up by the author, of the *first congress*, assembled at *New-York*, in the year 1765.

In the year 1766, the colony of Barbadoes presented a petition to the British legislature against the *stamp act*. In this paper the petitioners profess the most conscientious submission to the authority, and the most perfect reliance on the justice, wisdom and clemency of their sovereign. They take occa-

the innocence of Monima. De Noix succeeds so far in his villainy as to confine Monima in a remote cottage; but while on the point of perpetrating his base designs, Monima snatches a pistol from the table, wounds her persecutor, and then makes her escape. About this period Madame Sontine dies, and her humane and generous husband marries the beautiful beggar girl. This brings the story to an agreeable conclusion. Monima, her husband and father, are left in the enjoyment of supreme happiness.

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sion to condemn the rebellious spirit of the continental colonies, displayed on the same account, and disclaim every mode of redress but submission and entreaty.

This petition afforded Mr. D. an opportunity of placing the American claims on their proper footing, and we have here a very masterly defence of the rights of his countrymen on the subject of taxation. The inconsistency of the petitioners is pointed out with great force of argument and propriety of language.

We cannot forbear quoting the following as a sample of the reasonings of the revolutionists, at that time, on government.

"To talk of your 'charter,' gentlemen, on this occasion, is but weakening the cause by relying on false aids. Your opinion on this head seems to be borrowed from the doctrine of the unhappy *Stuarts*. They thought, or pretended to think, all the liberties of the subject were mere favours granted by charters from the crown. Of consequence, all claims of liberties not expressly mentioned in those charters, were regarded as invasions of the prerogative, which, according to them, was a power vested in the prince, *they could not tell how*, for no better purpose than to do as he pleased. But what said the nation? They asserted that the royal charters were *declarations*, but not *gifts* of liberties, made as occasion required, on those points in which they were most necessary, without enumerating the rest; and that the prerogative was a power vested in *one* for the benefit of *all*.

"Kings or parliaments could not give the *rights essential to happiness*, as you confess those invaded by the stamp act to be. We claim them from a higher source—from the King of kings, and Lord of all the earth. They are not annexed to us by parchments and seals. They are created in us by the decrees of Providence, which establish the laws of our nature. They are born with us, exist with us, and cannot be taken from us by any human power, without taking our lives. In short, they are founded on the immutable maxims of reason and justice. It would be an insult on the Divine Majesty to say, that he has given or allowed any man, or body of men, a *right to make me miserable*. If no man or body of men has *such a right*; I have a *right to be happy*. If there can be no happiness without freedom, I have a *right to be free*. If I cannot enjoy freedom without security of property, I have a *right to be thus secured*. If my property cannot be secure, in case others, over whom I have no kind of influence, may take it from me by taxes, under pretence of the public good, and, for enforcing their demands, may subject me to arbitrary,

expensive, and remote jurisdictions, I have an *exclusive right to lay taxes on my own property*, either by myself or those I can trust; of necessity to judge in such instances of the public good; and to be exempt from such jurisdictions. But no man can be secure in his property, who is 'liable to *impositions*, that have *nothing but the will of the imposers* to direct them in the measure;' and that make 'justice to crouch under their load.'

In 1767 were published the *Farmer's Letters*, which were much celebrated, and place the author on the list of the most eloquent advocates, and most powerful promoters of the revolution. Though these letters were so widely dispersed, and so much read at the time of their original publication, the lapse of near forty years has consigned them to a sort of oblivion. Many of the intelligent observers and zealous actors in the present scene were then unborn, and this work will have first met their eyes in the present edition. By such these letters will be read with very different views from those of their readers and admirers in the revolutionary times. And if they retain, even in the present age, a large portion of the praise which they formerly enjoyed, their merit will receive the strongest testimony which can be given to works of the understanding.

It would be needless, at this time, to enter into any disquisition on the truth of the reasonings contained in these letters. Time, by supplying us with new objects of comparison, and by weakening the influence of old impressions, has insensibly changed the light in which many fundamental points of the revolutionary controversy were formerly viewed.

In these letters, and the "essay on the unconstitutional power of Great-Britain over her colonies," which succeeds them, there seems to be collected and displayed all the ingenious and learned topics which that great cause called forth.

The address of congress to the inhabitants of Quebec was drawn up by this writer, in his usual spirit and elegance.

The address of the same body to the king fully merits those encomiums of Mr. Belsham which the editors have subjoined to it.

The declaration of the congress, July 6, 1775, is an oration delivered at the bar of the civilized world, in defence of an enlightened people; and the energy and dignity of the orator in no degree fall short of the magnitude of the cause, and the august character of the audience.

An "address to the people of the United States on the present situation of affairs," closes the papers connected with the revolution.

The merit of these performances has long ago been settled. No doubt much of that applause which they formerly received was owing to the interests and passions of mankind; but though these passions and interests have since been diverted into somewhat different channels, we cannot, at this time, but admire the true eloquence which they breathe. When, indeed, we peruse these and similar productions, the offspring of the revolution, we are at a loss to account for the contempt which some people express for the genius of their countrymen. If we look into the volumes of English literature, it is not easy to find examples of more elevated and pathetic eloquence. We seldom meet with a theme more interesting and sublime, and a style more pure and classical, than are to be found in the writings of this author, and in those of his colleagues and contemporaries.

The discussion of the Federal Constitution in 1788, and the crisis of public affairs in 1797, called forth the abilities of this writer, under the signature of *FABIUS*. In the first of these performances he is an earnest and skilful advocate of the constitution then proposed. In the second are a great variety of miscellaneous observations on the political situation of Europe and America; and on the duty of cherishing a friendly and grateful disposition in the United States towards their ancient ally.

These letters manifest that generous and elevated spirit, that good sense and liberality of sentiment, for which the writer is eminently distinguished. They have not, however, afforded us the same unmixed pleasure with his earlier productions. They are apparently written with more negligence, and with less attention to method and style. To most of our readers they are, doubtless, familiar, and we shall say no more than to observe that many new quotations and remarks are added in this edition, in the form of an *appendix*. The following extracts, while they show the candour and benevolence of the author, may serve as specimens of his later writings.

"The tempest raged with unceasing fury, and in the midst of its direful glares, among vast crowds immolated with detestable iniquity, a sacrifice rather to the policy of his pretended friends than to the hatred of *France*, fell one of the best of kings, probably of men, the benevolent *Louis the XVI.* whose virtues I shall value, whose memory I shall revere,

whose fate I shall deplore, as long as any sense of esteem, respect and compassion, embalmed by gratitude, shall rest within the unbroken urn of my heart.

"At length the reign of tyrants, or rather of monsters, ended.

"The agitations of *our* minds during these conflicts were violent. Some among us were so over-heated, that they even vindicated the most enormous atrocities of the most abandoned of men, as necessary severities. But this was not the sentiment of *America*. For every particle of needless violence she sighed. She perceived the name of liberty profaned, the cause dishonoured, the interests violated. What could she do amidst the rapid horrors? She pitied—detested—wept—and execrated.

"Through the murky exhalations from a bleeding land, a ray of hope twinkled. Soon afterwards the prospect brightened; and when the sky became clear, with transports of joy, we saw *France* firm at her post, and true to herself, to freedom, and to mankind.

"Do we censure her for enduring the horrible despotism of the *monsters*, during the paroxysm of her destiny, and not give her credit, for putting, as soon as circumstances permitted, a period to them and to their abominations? That would not be fair dealing.

"Her submission to them was proportioned to the foreign efforts to destroy her. These compelled her, these imposed upon her a necessity to submit. How? By a combination of almost all *Europe* against a single nation in a new and untried state, proclaiming 'threats of fire and sword,' and labouring to execute those threats, by the most numerous and best disciplined armies, commanded by the most experienced and renowned generals in the world.

"But who assisted her to extinguish the system of terror? Any emperor, king, or prince? Any of the crowned professors, protectors, and practisers of 'morality and religion?' No. What then? Her own good sense, spirit, and humanity. *This glorious act was all her own.*

"It was an act congenial to the feelings of *Frenchmen*. Universal France—the miscreants of murder and pillage are too inconsiderable to be regarded—universal *France* rejoiced in the deed. Read the accounts written by foreigners who were witnesses of the public exultations upon the event. There one may find some traces of FRENCH MIND.

"The nation revived. She flung off her enemies from her frontiers, into their own territories. Thither she pursued them, as she had a right to do. The war blazed. Her victories were brilliant. She had declared herself a REPUBLIC—was evidently competent to the final establishment of her li-

berty—and, in that attitude, standing upon her trophies, stretched out her right hand to us, and proffered us her friendship."

"There is not a nation upon earth whose welfare would not give me pleasure: and, as I wish that the observations now offered to my fellow citizens may not be impeached, at a period so momentous to my country as the present, by a charge of prejudice in favour of *France*, or of enmity to *Great-Britain*, I trust that, by the candid, I shall be pardoned, if with anticipation I answer to such a charge.

"If to believe that the *French* are engaged in a just war—that their success in it will be favourable to the interests of liberty—that they are as brave, generous, and humane a people as any we know—and to wish that there may be a perpetual and most intimate friendship between them and these States, is to be prejudiced, I am prejudiced.

"If to wish that *Charles Fox* may be the minister in *Great-Britain*, and that she may never be conquered by *France*—that she may immediately, without losing an instant (a perpetuity of consequences may be involved in an instant), make peace with her on terms mutually advantageous—that then they may enjoy a participation of benefits, enhanced by the participation—and that, imitating the *being* to whom they owe their happiness, they may communicate it as fully as the utmost exertions of their united powers will enable them, to others—so that the blessings flowing from their concord may far, far exceed, 'in measure, number, and weight,' the evils that have sprung from their discord—and that, amidst the joy-born acclamations of grateful nations, they may have an inheritance in the highest human felicity, is to be an enemy to *Great-Britain*, I am her enemy.

"What real *American* can desire the desolation of that land, the birth-place of heroes, patriots, sages, and saints—from which we have derived the blood that circulates in our arteries and veins—from which we have received the very current of our thoughts—a land, whose meads, hills, and streams point out the spots where her gallant sons met death, face to face, for *LIBERTY*—a land, whose kind-hearted nobles, in every charter wrenched in attestation of their freedom from the grip of tyranny, inserted clauses in favour of the commons; while the nobles of some other countries, after involving the people in their selfish quarrels, pretended to be leagues for public good, left them naked to injuries, and made splendid bargains with their monarchs for themselves. The after-reckoning soon followed. Their provoked kings broke in upon them. In dismay they cried out for help, but experienced

the holy power of that eternal truth, that *they who are false to others are false to themselves*. There was no help.

"To this difference of behaviour, the nobles of *Britain*, at this day, in a great measure, owe that portion of freedom in which they partake with the people, when the nobles of *some other countries* are—what I wish to forget. *So much wiser and better is it to communicate than to monopolize those things in which all ought to share.*

"Another praise is due to *Britain*—for the purity of her tribunals in the administration of justice.

"The history of mankind, as far as I am acquainted with it, does not afford an instance where the stream has flowed so clear, for such a length of time. Power or faction has not been able to pollute it. The poor and the rich, the labourer and the nobleman, have equal rights to the wholesome draughts. There even peers are blameless.

"Yet three evils have sprung up on its sides. One—the labyrinth of roads leading towards it: another—the expenses of approaching it. The last is, that some of the agents whose duty it has been to facilitate the access, have, for their own profit, put up false directions for those who seek it. These evils must be removed. To know their title, to see but not to taste the refreshing waters, is too hard a lot for innocence in distress."

We need not recommend these volumes to the patriotic, to the curious, or to the admirers of eloquence. The connection of these papers with the public destinies of our country, and their intrinsic merit, will secure to them attention even from those who may disapprove the cause in which they are written.

ART. VII. *An Address to the Members of the Massachusetts Charitable Fire Society, at their Annual Meeting, May 28, 1802. By John Quincy Adams. 8vo. pp. 25. Boston. Russel & Cutler. 1802.*

THIS is a very pleasing specimen of eloquence. The literary accomplishments of the orator are well known; and this performance will by no means detract from his reputation. Though invited to the consideration of a subject trite and familiar, he has adorned it with new flowers of rhetoric, and enriched it with many happy and instructive allusions.

Few places have suffered more, in an equal period of time, by fire, than Boston; yet the partiality of its inhabitants to

wooden edifices, the cause of their frequent calamities, is undiminished. Mr. A. reproves his fellow citizens for their infatuation in the following persuasive language.

“ An ingenious traveller, who has given an account of Mount *Etna*, remarks, that although the city at the foot of the mountain had twice been destroyed by eruptions of the volcano, yet the inhabitants, *by some strange infatuation*, could not be prevailed upon to change their situation, but rebuilt their city upon the same spot. If this conduct of the Cataniens appeared the height of absurdity to *Brydone*, what would he have said of a people who should persist in retaining and furnishing fuel for an *Etna* within their walls; for an *Etna*, the work of their own hands; who, after suffering more from fires than the neighbourhood of a burning mountain ever inflicted, should cling to their stubble and straw, as if reluctant at the thoughts of parting from the frequent sight of hideous ruin and combustion? At least the Cataniens might plead in their justification, that attachment, tender and sublime, that love, stronger than death, to the place of their nativity, which vibrates in every fibre of a feeling heart, which is intermingled in every affection of a virtuous mind. But clapboards and shingles! What mysterious fascinations can they possess? What sympathetic sensibilities can they inspire? Why, truly, they are at first cost the cheapest materials—as if the loss of millions in future danger were no counterbalance to the saving of hundreds in present expense! This computation, my friends, ought never to have been posted from the waste-book of folly. This logic ought for ever to moulder on the shelves of exploded madness. For more than a century and an half, no individual in this town has been compelled to build for want of an immediate shelter over his head, and nothing less can excuse making parsimony your architect, and devastation your inheritance.”

Several ancient colony laws existed against the erection of wooden buildings. These have been amended and revived from time to time, but have hitherto been a dead letter, in consequence of the powerful interests and inveterate habits with which they had to contend. Fire is a terrible, but an uncertain and remote calamity, and the reliance which each man places on his own good fortune, together with the force of habit, and a slight pecuniary saving, will generally continue the use of wooden walls as long as they are cheaper than those of incombustible materials.

Brick and stone edifices are more durable, more wholesome, more beautiful, and more exempt from all kinds of casualties,

than wooden ones; but these considerations will never, of themselves, enable the former to supplant the latter. Cheapness is the weightiest consideration with the bulk of mankind, and expense is the principal object with the opulent and ostentatious. In proportion as the number of the latter increase, stone and brick will increase, because they are dearer than wood; and as the scarcity of timber augments, the superior cheapness of brick and stone will make the poor and middling classes, in this respect, imitate the higher.

Meanwhile, such reasonings and exhortations as these can scarcely fail of having some influence. They may stimulate the magistrate to contend, by regulations more effectual than have been hitherto adopted, with the selfish and short-sighted views of the people, and may induce some few individuals to prefer, of their own accord, remote to present advantages.

The chief topic of the author's address being exhausted in a few pages, he very ingeniously introduces a panegyric on a deceased president of this society, the late Judge MINOT, from which we will extract a few passages, as furnishing a favourable specimen of the orator's talents.

" It would be inexcusable, on this occasion, to leave unnoticed the merits of him who was one of the first founders of your institution; by whose death you were bereft of your president; and who, as a man, as a citizen, as a magistrate, as a name of high literary eminence, was an ornament to the country which gave him birth. Of his domestic virtues, of his personal and social accomplishments, I can say but what is known to many of you, gentlemen, better than to myself. Are you an observer of men, and has it been your fortune only once in your life to behold George Richards Minot? You have remarked the elegance of his person, and the peculiar charm of expression in his countenance. Have you witnessed his deportment? It bore the marks of graceful simplicity, of dignified modesty, of unassuming urbanity. Have you listened to his conversation? It was the voice of harmony; it was the index to a penetrating and accurate mind; it was the echo to a warm and generous heart. Such appeared Mr. Minot on a first and transient acquaintance; from which period, to that of the most confidential intimacy, our own knowledge, and the unvaried testimony of indisputable authority, concur in affirming that every trace of pleasing first impression was proportionally deepened; every anticipation of sterling worth abundantly fulfilled. His character, as the citizen of a free country, was not less exemplary. The profoundest historian of antiquity has adduced the life of Agricola as an extraordi-

nary proof that it is possible to be a great and good man, even under the despotism of the worst of princes. Mr. Minot's example may be alledged as a demonstration equally rare under a free republic, that in times of the greatest dissension, and amidst the most virulent rancour of factions, a man may be great and good, and yet acquire and preserve the esteem and veneration of all. In the bitterness of civil contention, he enjoyed the joint applause of minds the most irreconcilable to each other. Before the music of his character the very scorpions dropped from the lash of discord; the very snakes of faction listened and sunk asleep! Yet did he not purchase this unanimous approbation by the sacrifice of any principle at the shrine of popularity. From that double-tongued candour, which fashions its doctrines to its company; from that cowardice in the garb of good nature, which assents to all opinions because it dares support none; from that obsequious egotism, ever ready to bow before the idol of the day, to make man its god, and hold the voice of mortality for the voice of heaven; he was pure as the crystal streams. Personal invectives, and odious imputations against political adversaries, he knew to be seldom necessary; he knew that, when unnecessary, whether exhibited in the disgusting deformity of their nakedness, or tricked out in the gorgeous decorations of philosophy; whether livid with the cadaverous colours of their natural complexion, or flaring with the cosmetic washes of pretended patriotism, they are ever found among the profligate prostitutes of party, and not among the vestal virgins of truth. He disdained to use them: but as to all the great questions upon principle, which are at the bottom of our divisions, there was no more concealment or disguise in his lips, than hesitation or wavering in his mind. So far was he from courting the prejudices, or compromising with the claims of faction, that he published the history of the insurrections in this commonwealth, at a time when the passions which had produced them were still vigorous and flourishing: and although nothing contributed more than that work to consign the rebellion it recorded to infamy, none of its numerous abettors ever raised a declamation against the veracity of the history, or the worth of the historian.

"The community to which such a man as this belongs, confer honour upon themselves by every token of distinction they bestow upon him. Mr. Minot was successively employed in various offices of trust and of honour. To vice a merciful but inflexible judge; to misfortune a compassionate friend; to the widow a protector of her rights; to the orphan one in place of a father: in every station which the voice of his country called him alternately to fill, he displayed that indi-

vidual endowment of the mind, and that peculiar virtue of the heart, which was most essential to the useful exercise of its functions. During the latter period of his life, his occupations were multiplied beyond the performance of an ordinary man. He not only accomplished them all with facility, but found hours of leisure for his favourite studious pursuits, and hours of relaxation for the enjoyments of social intercourse and convivial festivity.

"His attainments in literature outstripped the slow advance of years; in the bloom of youth he was associated to the American Academy of Arts and Sciences, and the Historical Society recognize in him one of their founders. Of his occasional performances, it may be said, without disparagement to others, that there is little difficulty in distinguishing their characteristic excellence. His oration on the 5th of March, his eulogy on the first of American patriots and heroes, and his address to your society from the spot whence this feeble tribute to his memory is now offered, deserve a particular enumeration among the productions of his mind. He had an ardent and inextinguishable thirst of general knowledge; but the department of history was that towards which some causal incident, of those which are wont to point the magnet of genius to its polar star, had originally turned the bias of his preference. The result of his labours in this field is chiefly before the public, and is duly appreciated by all who deem any such labours objects of regard. As an historian, authenticity, impartiality, penetration and sagacity, are obvious characters of his writings. His narrative is perspicuous; his arrangement well delineated: he traces events to their causes with discriminating eye; and though sparing of his own reflections upon their issue, he skilfully collects and concentrates their rays upon the mind of his reader. He makes no ostentatious display of his moral and intellectual wealth, but gives you the key to the chambers containing them: it is but opening the door, and treasures in profusion are before you. His selection of subjects was dictated by a vigorous judgment, and a well meditated sense of utility. The insurrections of the year 1786 form one of the most instructive periods in the history of our country. Occasions like that elicit and display many of the virtues and vices, accomplishments and defects of public bodies and private individuals, of constitutions and constituted authorities, which remain latent in times of cooler composure. The younger part of our fellow-citizens especially will find themselves amply rewarded for any time and meditation bestowed upon that work. It will give them a deeper insight into the character of this people, a more extensive view of our social organization, and its internal operations at

critical times, than they could obtain by years of personal observation. The progress of collisions in public sentiment, until they kindle into civil war, in a country where public sentiment is the final earthly arbiter of all public measures, and where the efficacy of obedience is in ordinary times secured by the mildness of authority, there reveals a precious mine to the search of contemplation. There a citizen of Massachusetts may learn not to despair of public virtue, even when apparently extinguished by the violence of party, and the pressure of distress. There an American may be informed that our constitutions have within them a principle of self-preservation, beyond the letter of the law, which can redeem them from dissolution, even when apparently suffocated by the overwhelming torrents of faction."

ART. VIII. *A Discourse on the Nature of Religious Fasting; with the Seasons, and the Manner in which this Duty ought to be performed. Delivered in the Month of October, 1799. By John Hemphill, Minister of the Gospel in the United Congregations of Hopewell, Union and Ebenezer. 8vo. pp. 160. New-York. Hopkins. 1801.*

MR. HEMPHILL is a minister of the Associate-Reformed Church, and resides in South-Carolina. It seems that, in the religious connection to which he belongs, it has been, for many years, a practice to celebrate the sacrament of the Lord's Supper only once, or, at most, twice in the year; and always to observe a day of *fasting* previous to the solemnity, and as a preparation for it. Mr. H. is an advocate for the more frequent administration of that ordinance, and also believes that the usual *fast day*, as an appendage to it, ought to be abolished.

Mr. H.'s plan, in this discourse, is as follows:—He undertakes, 1. To show that *fasting* is a moral duty of an occasional and extraordinary nature. 2. To point out the occasions on which this duty ought to be observed. 3. To take notice of the manner in which it ought to be performed. And, 4. To make an application of the subject, by introducing some practical remarks, and answering some popular objections. In elucidating the several positions included in this plan, the writer discovers good sense, warm piety, an extensive and accurate acquaintance with scripture, and a conscientious desire to know and communicate the truth. Those who are not convinced by his reasoning, will nevertheless acknowledge that it

is conducted with a very reputable share of ability, and that it is worthy of attention.

We cannot say much in favour of the style of this performance. It is neither elegant nor correct. And we are inclined to think that the worthy author has drawn out to a very inconvenient length, matter which might have been easily, and with more profit to the reader, comprised within much smaller bounds.

To a sermon of 124 closely-printed pages, there is added an *appendix*, containing some documents and reasonings, intended to defend the Associate-Reformed Synod from some charges which had been brought against it, on various subjects, and from various quarters. As these are points uninteresting to a large portion of our readers, we forbear to enlarge upon them, especially as it would be difficult to give an intelligible view of them in a short compass.

ART. IX. *An Introduction to Spelling and Reading, in two Volumes; being the first and second Parts of a Columbian Exercise. The whole comprising an easy and systematical Method of teaching and of learning the English Language.* By Abner Alden, A. M. The second Edition, corrected and enlarged. 12mo. Boston. Thomas & Andrews. 1800.

AFTER perusing the numerous testimonies to the merit of this work, which are prefixed to it, and which have been supplied by those whose abilities and occupations qualify them to judge, we cannot refuse our concurrence with their suffrages.

The first part consists of a great number of distinctions and examples in spelling and reading, for the use of young beginners. In a very cursory perusal of these, the following particulars occurred as new, and as worthy of remark.

Mr. Alden excludes *y* from the list of consonants altogether. Though at the end of a syllable it is doubtless a vowel, and though, as an initial, it has a near relation to short *e* (eat), yet it may still be doubted whether it be not absolutely a consonant. We must not mistake *likeness* for *sameness*, however strong the likeness may be.

Is it likewise certain that the initial *w* is no other than *oo* shortened? *Oo-ake* may bear a near relation to *wake*; but a strict attention to our articulation will, we think, show that

they are radically different. The word *wound* ought to have suggested doubts to the writer.

In like manner, though we are at a loss to class the sound of *i* in *bite*, it does not appear to us to be the diphthong *æ* (ball), and *e* (beet), but a simple sound.

U in use, we should consider as a consonant *y* and the vowel *oo*.

We agree with the author in his resolution of *oi* or *oy*, but the sound of *ou* we are unable to resolve into the elements which he assigns. We must repeat that *likeness* is not *sameness*.

If these remarks be just, we must reject Mr. A.'s class of triphthongs.

On this head we would earnestly recommend to every student and instructor the researches of two of the most skilful analyzers of language—Bishop Wilkins and Dr. Wallace. The latter wrote in Latin, but a translation of his analysis of the alphabetic sounds in all languages, is subjoined to Greenwood's English Grammar. Greenwood was one of the oldest, but not the worst of our grammar-makers. If Wallace's arrangement of the English alphabet were adopted in all schools, it would be a most valuable improvement on the present system.

Our author's lessons and examples are more suitable to children than his distinctions. His distinctions, however, though refined and minute, are judicious; and now, perhaps, for the first time, made the basis of a practical system.

The author is nice in his notions of pronunciation. On this head no man can expect to have every one concur with him. Our author implicitly adopts the scheme of Sheridan, and will, therefore, find opponents in all those who do not find an oracle in that writer. He seems to think that Sheridan's scheme and the English scheme is one and the same, and that, in preferring this writer's system, he prefers what he calls, by way of eminence, the *English mode*, the mode of the court, the theatre, and the polished circles of Great-Britain, to the American; but he seems to lie under a considerable error in this respect. Sheridan professes to raise his scheme on the practice of the English court an hundred years ago. He must, therefore, have widely differed from the present modes; nor is there reason to suppose that the learned and polite in England have universally admitted Sheridan's authority. Many others have followed Sheridan in the same track, and have laid many plausible claims to public approbation.

It is unnecessary to discuss with our author the justness of his principles of pronunciation. As it was requisite to adopt some uniform rule, the one which he has chosen will probably expose him to as few cavils and objections as any other; though we are of opinion that Walker is by far the safest and most correct standard.

The second part of this work contains the rules and distinctions of the first volume more variously and copiously illustrated. Some arithmetical tables are added, which will be found useful. A list of words, alike in sound, but different in spelling and meaning; another list of such as are spelled alike, but sounded or accented differently; a list of abbreviations; the formation of the plural number; several instructive tales, lessons and dialogues; an alphabetical list of the proper names of persons and places; and a concise explanatory dictionary, complete the second volume of this work, which we cannot but deem creditable to the compiler's judgment and diligence, and serviceable to the cause of literature.

ART. X. *The Proximate Cause of Disease: by Induction from the Laws of animated Nature. With an Examination of the Theories of Townsend, Reich, Darwin, Rush, and Wilson.* By John Mace, M. D. 8vo. pp. 79. Philadelphia. Dobson. 1802.

THE author of this dissertation presents to his readers a brief survey of the opinions of some of the principal systematic theorists of diseases who have attracted attention for the few last years. He seems to be more a disciple of Dr. Brown than of any of the other celebrated men whose doctrines he undertakes to examine. But not contented to submit to the trammels of authority, he expresses dissatisfaction with many of the dogmas of his favourite teacher, as well as with those of several others.

In his examination of the theory of Professor Reich, our author agrees with that teacher in the opinion, that a deficiency of oxygen takes place in fever, and promises hereafter the explanation of many circumstances belonging to acute as well as chronic diseases, which cannot be accounted for in the present state of medical knowledge. Notwithstanding, however, the adoption of this opinion, we do not find that Professor Reich's theory is reinforced by any new facts or reasonings.

Dr. Darwin's medical principles engage much of the attention of the author in this dissertation. He will not admit his conclusions concerning the existence of a subtile nervous fluid, or spirit of animation, secreted in the brain. The mysteriousness and uncertainty of this subject will be acknowledged by every physiologist who gives it an attentive consideration. But we do not find any solution of doubts, or the dawn of any better theory, in this rejection of Darwin's doctrine; for any other hypothesis with which we are acquainted will be found to be liable to as many, if not to more difficulties. In the attempt to overthrow Darwin's theory of morbid associations, we think the author is still more unsuccessful. So many facts in proof of these sympathetic motions will occur to every medical observer, and the endeavours here used to explain such phenomena upon other principles, fall so far short of the object, that we are persuaded few converts will be made to this part of the author's reasonings.

A brief view of the author's opinion on the proximate cause of disease is exhibited in the following quotation.

"But, in general, the morbid states of the system are *preceded* by debility. This has before been proved to be the predisposing cause. When the debility is direct, the excitability is immediately accumulated; but when it is indirect, this does not take place until some time has passed away. But in both cases the excitability is in a quite different state from what it is in an ordinary accumulation, such as occurs during sleep in a healthy state of the system. Here the common stimuli occasion ordinary or healthy action; but after debility is brought on, there is such a morbid disposition in the system, that they produce inordinate or diseased action.

"This disposition to diseased action is what I have called a morbid excitability, and that such a state of excitability takes place, appears very evident for the following reasons:

- "1. It occurs after debility.
- "2. It is in too great a proportion to the excitement.
- "3. When the ordinary stimuli are applied, they produce a different effect from what they do in a sound state of the system, occasioning an inordinate or diseased, instead of a healthy action. Dr. Rush himself observes, that 'the stimuli which are the exciting cause of fever, act in a manner wholly different from what they do upon a body in which there is no predisposition to fever.' As the stimuli continue to be of the same nature, the difference in their mode of action must be referred to a different state of the excitability or disposition to produce action, as induced by the predisposing cause of debility.

“ 4. When the disease is subdued, there is a disposition to morbid action even from the ordinary proportion of natural stimuli, until the strength of the system is restored. Hence physicians have at all times cautioned their patients against returning too soon to their usual habits of life, and hence the many relapses and deaths which have occurred from not attending sufficiently to this caution.

“ 5. This principle must be admitted agreeably to the known laws of the animal economy. Excitement is the living principle, or excitability brought into action by stimuli. A certain state of excitement is then preceded by a correspondent state of excitability. Therefore a morbid excitement cannot occur without a morbid excitability. This morbid excitability, or disposition to diseased action, as being next to the disease, is therefore the proximate cause of the disease.”

Our gratification in the perusal of this dissertation would have been far greater, if the industry, ardour and abilities of the writer had been devoted to some pathological or practical inquiry more within the reach of experimental investigation, and more accessible to the understanding of his readers.

ART. XI. *A Dissertation on the Freedom of Navigation and Maritime Commerce, and such Rights of States, relative thereto, as are founded on the Law of Nations: adapted more particularly to the United States; and interspersed with Moral and Political Reflections, and Historical Facts. With an Appendix, containing sundry State Papers.* By William Barton, *M. A. Member of the American Philosophical Society, Philadelphia, and of the Royal Economical Society, Valencia, Spain.* 8vo. pp. 484. Conrad & Co. 1802.

IT is now about a century and an half since the celebrated treatise *de Jure Belli et Pacis* has been received, studied and quoted as a standard work on the *public law* of Europe. Prior to its publication, the rules by which independent nations professed to be governed in their conduct towards each other, were vague and fluctuating; resting on no fixed principles of moral science, and subject to the caprices and passions of different sovereigns. It was reserved for the great and comprehensive mind of GROTIUS to bring order out of a confused mass of opinions and practices; and, by framing a system of the law of nations, founded on general and acknowledged principles, to put an end to the conflicting theories of

civilians, and to destroy the barbarous maxims which had been adopted in the preceding ages of ignorance and violence.

Some defects in this method, and a want of a more full exposition of the original elements of morality, led to the great work of PUFFENDORF, who has been followed by WOLFIUS, BYNKERSHOECK, HEINECCIUS, BURLAMAQUI, VATTELL, and others. The work of Vattell has given greater precision, accuracy and elegance to the science, and has rendered the system more attractive, perspicuous and solid.

To these leading writers have the states and tribunals of Europe been accustomed to look for the rules of their decision in relation to their mutual conduct; and if these volumes were opened with the honest intention of searching after truth, and were faithfully interpreted without bias or prejudice, one would imagine that there could be no cause to doubt of the rule of duty in any case which might arise between nations. But experience forbids us to expect such disinterested expositors of law among parties whose interests clash, and who have no superior to whom to appeal, and who can enforce the observance of his decrees.

A very important branch of the law of nations, relating to the rights and duties of neutrals, which have been but slightly mentioned by Grotius, Puffendorf, and contemporary writers, has, towards the conclusion of the last century, been more fully investigated. The great extension of commerce, and the spirit of the age, have given peculiar interest to every inquiry concerning neutral rights. The United States having consented to be governed by the rules which have been established among the independent and civilized nations of Europe, are, from their situation, deeply concerned in those questions relating to neutral commerce, which have, of late, been so zealously and ably discussed.

On this, as on every subject connected with the conduct of men, the conclusions of each one are more or less dictated by his interest, and that which is most conducive to his individual and exclusive benefit, is too apt to be deemed most conformable to truth and justice. It is hardly to be expected that the neutral and belligerent should agree on the rights of neutrality; that the warring nation should admit those measures to be just in a third party, by which their enemies are strengthened and aided in their hostile efforts, and themselves clogged and trammelled in their schemes of vengeance or defence. On the other hand, can it be expected that the neutral will readily submit to restraints in the peaceable prosecu-

sion of his own interests, merely because that interest is accidentally connected with the interest of another nation at war? All the operations of trade, for example, have nothing in view but the profit of the trader. The profit of the buyer and seller is generally reciprocal, and the high price which the latter receives is owing to the value placed by the buyer on the thing sold. To sell food, clothes and arms to an exhausted garrison, or to a country impoverished by war, is a most lucrative project to the vendor, and that is *his* sole inducement. It is extremely advantageous to the buyer, and that is to him a powerful motive for buying. It is injurious to a *third* party, the foes of the second, because new obstacles are thereby raised in the way of his hostile enterprises. What, in such a case, is it most natural to expect from each party? From the first, that he will endeavour by all means to sell; from the second, that he will exert himself to buy; from the third, that he will strenuously endeavour to obstruct the transfer. The first will loudly complain of interruption in the peaceable pursuit of his own advantage. He will affirm that he is neuter between the parties at war; that he is actuated by neither affection to one, nor hatred to the other; that, seeking his own interest, any injury or benefit which may thereby flow to others, is, on his part, a consequence accidental and unintended. The second will feel his indignation against his enemy exasperated by these new injuries. The third will, of course, consider every impediment thrown in the way of what he deems a just and necessary war, every attempt to recruit and strengthen his adversary, so far an act of hostility towards himself.

Since the only cases in which warring and neutral nations can differ about the rights of neutrality, must be those in which the conduct of the neutral in some way injures the belligerent, by aiding and succouring his enemy, they will all have a near or distant relation to the case just now stated, and will engage similar passions and views.

What judgment will an impartial and enlightened spectator form in such a case? He might be led to consider whether the war, the original cause of these embarrassments, was just, or not; and decide on the conduct of the parties as partaking of the justice or injustice of the cause.

But since his opinions can have little influence on the conduct of the parties concerned, each of whom considers himself in the right, he would have recourse to arguments addressed to their policy and prudence. He might warn the

belligerent to reflect whether the means he employs to effect his hostile purpose may not counteract his own end, and bring on himself a distant and collateral evil, outweighing any immediate and direct advantage. He might exhort the neutral to pursue the same path of policy and interest; to determine his real interest, not by speculating on the measures which abstract justice prescribes, but by deducing from experience the probable conduct of his neighbours in actual cases. For, among nations as among individuals, our conduct must be regulated, not by the conviction of what others *ought* to do, but by the best conjectures we can form of what they *will* do.

The law of nations, as it has been generally understood, is nothing more than the maxims by which certain independent nations govern themselves in their conduct towards each other. These maxims are derived from those general notions of equity and mutual convenience in which they happen to agree, or from direct and positive convention. They have their source less in the genuine and abstract principles of reason, than in the opinions and views which prevail in certain nations, at certain periods; for it is of little use to speak of a *law* between independent moral persons, which inquiry or custom has not made rational in their eyes, and to which they have not consented to submit. In framing a system of the law of nations, however, recourse must be had, for its fundamental principles, to the law of nature, which imposes obligations on States as well as individuals; and in the application of those principles of universal law to the conduct of nations, consists the science of public law.

When we reflect on the advantages to flow from the discussion of any branch of the law of nations, we shall be almost discouraged from the undertaking. If we search for this law in the history of past times, and consider the practice of former generations as the criterion, we shall enter into an inextricable labyrinth. The field of past experience is so wide, and our guides so ignorant, that we cannot hope to make any tolerable survey of it, and what comes within our view is a mass of contradictions and iniquities. Temporary and mistaken policy, and not eternal and disinterested justice, is the moving principle in national transactions, and no clear proof of law can be deduced from the accidental and partial uniformity in the conduct of the same or of different nations, at different times.

If we build this law upon our own notions of equity, it

will be a delightful and instructive task; but our system can not be called the "law of nations," unless they consent to obey it, or we have power to impose it on them.

A striking example of the intricate nature and inconclusiveness of discussions of this kind, will be found in the controversy between the British and Swedish writers on the freedom of neutral commerce. In this search, as usual, each one found only new confirmations of his previous opinions; and we might smile at their learned and ingenious effusions, on topics where opposite interests alone make nations differ in opinion, and where military force alone must decide the controversy.

If there are *jura pacis*, there are also *jura belli*, and if war is conceded to be lawful, the belligerent must have rights, the exercise of which must directly oppose the interests, if not the rights of neutrals, and the great difficulty lies in effecting a peaceable reconciliation between such conflicting rights.

In suggesting the doubts and difficulties in which the subject is involved, we do not mean to pronounce all inquiry or discussion concerning it as nugatory or fruitless. On the contrary, it is with pleasure that we see writers in our own country disposed to contribute their time and talents to the elucidation of topics of so much dignity and importance, and so intimately connected with the welfare and happiness of mankind. A rational and just system of neutral and maritime commerce is more likely to be framed from the combined labours of the writers of different nations, than from the opinions of any one, however enlightened: for it will probably be found, that the advocates of both parties, the belligerent and neutral, have, in their zeal, carried their claims beyond the limits of justice and general convenience, and that the true and only practical rule of conduct lies between the abstract reasonings of philosophical inquirers, and the authorities derived from the customs and compacts of particular nations.

But, without detaining our readers further by remarks of our own, we shall proceed to the examination of the volume before us.

The subject is divided into five sections, which are in substance as follow:

" 1. Containing an examination of the Law of Nations, in relation to the principle, that **FREE SHIPS MAKE FREE GOODS**, as understood and acted upon by most of the principal maritime powers of Europe, prior to the formation of the **Treaty of Armed Neutrality** in 1780.

“ 2. Showing that the position of **FREE SHIPS MAKING FREE GOODS** was recognized and fully established, as a fundamental principle, in what is sometimes styled the **MODERN** Law of Nations, for the regulation of that important maritime right claimed by neutrals, conformably to the doctrine laid down in the **Treaty of Armed Neutrality**.

“ 3. Treating of **Neutrality, and the Rights of Neutrals**, as deduced from the nature of war.

“ 4. Designating what articles ought to be considered as **Contraband of War**, and defining the right of **Search**; according to the true construction of the **Law of Nations**, now generally received.

“ 5. Containing miscellaneous observations and reflections, arising out of the main subject; together with the general result.”

Copious notes are subjoined, and an appendix, containing the documents referred to in the text.

Before entering on the discussion of the several propositions above stated, Mr. B. in some “preliminary observations,” investigates “the true principles of the law of nations,” which he designs as the basis of his subsequent reasonings. After quoting various definitions and opinions, from **GROTIUS, PUF-FENDORF, VATELL, BARBEYRAC, HEINECCIUS, HUTCHESON**, and others, he concludes that a fair induction from them “satisfactorily establishes the two following important propositions, as the foundation upon which the superstructure of the rights of nations, with respect to each other, must be raised: the truths contained in these propositions being derived from the unerring dictates of natural equity and right reason; and their conformity to the principles thus dictated, supported by the testimony of many celebrated authors.

“ 1st. That the law of nations, properly so called, though apparently compounded of two distinct systems of law, or consisting of two several species of rules of action, operating on different objects upon different principles, is, in reality, one grand system, deriving the duties it enjoins from the immutable and unerring source of natural justice; and, consequently, attaching to them universal obligation. And that the obligations thus imposed by this great natural law, respecting the duties it enjoins to be performed towards those who possess the correlative rights, are homogeneous in their quality, and uniform in their operation, excepting so far as a different modification of the objects to which they apply necessarily varies the mode of their application, according to the limits of the objects respectively; but, nevertheless, in such quality and

degree as not to change the essential properties of the obligation itself, or of its relative right.

"2d. That (as a corollary from the preceding proposition) neither any indispensable duty of morals, consequently none enjoined by a religion of divine origin, nor any unalienable natural right, can lawfully have the obligation that enjoins the one invalidated, or the benefits accruing from the other annulled, either by express pacts or treaties, or by voluntary or implied customs or consent, though under the fictitious sanction of such pretended obligations as contravene the precepts of nature's law."

These ideas the reader will find much more clearly and satisfactorily unfolded in the preface and preliminary remarks of M. Vattell. Mr. B. observes, that the doctrine of Grotius, that there is an *arbitrary* or conventional law of nations, founded on consent, on express engagements and treaties, is fallacious, since no express agreement can impose a legitimate obligation, if it be repugnant to moral rectitude, or the unalienable rights of mankind. In his censure of Grotius he has included Vattell, though he admits the latter has adopted the definition of the former "in terms so qualified as to exempt it, in some degree, from the imputation of error."

The position, as qualified and explained by Vattell, appears to us well-founded, and liable to no objection; and while it denies the general doctrine of Grotius, confirms the principle which Mr. B. is desirous to establish; namely, that the conventional and customary law of nations, as they are termed, are obligatory on all those who have expressly or tacitly assented to it, provided such convention or custom does not violate a natural law.

In the first section of his work, Mr. B. proposes to prove that the doctrine that "free ships make free goods" is sanctioned by the law of nations, as understood and acted upon prior to the year 1780.

He begins by examining the answer of the British government to the Prussian memorial, presented to the Duke of Newcastle in 1752, in which the point in question was controverted, and decided on the part of Great-Britain by the great law officers of the crown; in which decision the king of Prussia acquiesced. This decision was grounded, 1st. On the authority of writers on the laws of nations: 2d. The practice, ancient and modern: and, 3. The general rule, as proved by particular exceptions.

Mr. B. denies the *authority* of the writers on this subject,

because the opinions of no individual, however enlightened, can impose "any obligation of obedience on an equally independent person. Recourse must, therefore, be had to that 'unerring and invariable rule prescribed to mankind by their great superior nature,' and which we, her inferiors, are bound to obey—that rule corresponding with the natural precept which enjoins on all men the pursuit of their own happiness." The various duties which flow from this general and broad principle, he conceives, are discoverable by the aid of "the unerring index of right reason." These principles of nature and right reason afford "infallible tests," by which the soundness or fallacy of any particular doctrine may be determined. To show the liability of all human authorities to error, he has adduced various contradictory opinions from theoretical writers on the laws of nature and nations: from whence he infers that "little reliance is to be placed on the authority of authors on subjects of universal jurisprudence, unless in those cases wherein the principles they advocate are manifestly supported by reason and natural equity."

Mr. B. next adduces a letter of Mr. CHARLES FOX, the British Secretary of State, to M. SIMOLIN, dated May 4th, 1782, in which he says, "The king moreover promises himself, that her imperial majesty understands, with pleasure, that he has anticipated her counsels, *in having offered to the Hollanders the entire liberty of navigation, according to the treaty of 1674, between Great-Britain and the republic; a treaty by which the principles of the armed neutrality are established, in their widest extent, to all the contracting parties.* His majesty, then, does not make any difficulty to say, that he will accept, as the *basis* of a separate peace between him and the States-General, *a free navigation, according to the principles demanded by her imperial majesty, in her declaration of the 26th of February, 1780.*"—This letter he regards as clear evidence of the acquiescence of the British government, at two periods, 1674 and 1782, in the principles of free navigation, on which the treaty of armed neutrality, in 1780, was founded. That treaty is considered as establishing what is called the *modern law of nations*.

"When books, therefore," observes Mr. B. "are cited as authorities on the law of nations, concerning points settled in the treaty of armed neutrality, they are no authority, nor have the speculative opinions or arbitrary decisions of their authors any weight or validity, farther than as they comport with the general principles and rights maintained in that treaty, in

conformity with the dictates of natural and universal law. And, if this observation be just with respect to authors whose works were written prior to 1780, though subsequently to 1674, how much more forcibly does it apply to those writers on universal law who died prior even to the year 1674, when the principles of a free navigation to neutrals were 'established in their widest extent' (to all those who afterwards became the contracting parties of the treaty of armed neutrality) by the treaty between Great-Britain and the United Provinces in that year."

He then proceeds critically to examine the several authorities quoted in the answer to the Prussian memorial, and concludes that they are either irrelevant to the point in question, or inadmissible in favour of Great-Britain, after she has adopted the principle contended for by the treaty of 1674 and 1782.

Mr. B. then inquires, in the second place, into the practice of nations, which he conceives is best discovered in their several treaties; premising, however, that where the practice of nations, either voluntary or conventional, is repugnant to the natural rights of mankind, it ceases to be obligatory under the law of nations.

The result of his examination is, that "at a period commencing upwards of one hundred and fifty years ago, England had five times, in the course of twenty-one years, recognized the right of neutrals to protect, in their own ships, the goods of an enemy; and twice, within the same time, renounced the principle to which they themselves had given their sanction, by the solemn stipulations of five treaties; two of which were several years antecedent to both of those that stipulated the adverse principle."

"From the year 1669 to 1753, are no less than eleven treaties, wherein the principle is recognized, that free ships make free goods; and in eight of these, England was one of the contracting parties. Within the same period, comprehending eighty-four years, not one treaty is discovered, in which the opposite principle is stipulated.

"From the year 1647, then, to 1753, making in the whole, one hundred and six years, we find seventeen treaties, recognizing the principle contended for; and only four, in which the opposite one is stipulated."

In considering, thirdly, the "general rule" laid down in the answer to the Prussian memorial, Mr. B. makes the following observations.

“ If neither the law nor the practice of nations, support the principle contended for, on the part of Great-Britain; the supposed rule, referring to such principle, cannot have any existence: if the foundation be removed, the superstructure must necessarily fall to the ground. It has been clearly shown, we presume, that no such general rule does in fact exist. If, however, the contrary be admitted, merely for the sake of argument; how can such general rule be proven, by the exception of particular treaties to it? In the very document, in which that kind of reasoning is used, two treaties are cited in support of the supposed rule; and six others, as exceptions thereto! In this way the logical axiom, *omne majus continet in se minus*, is completely inverted; for, the exception in this case is of larger extent than the rule itself. If, however, it is meant, that an express stipulation in a treaty, of any particular principle, carries with it an implication that such principle would have no operation as a right, independent of the express stipulation; the argument is equally fallacious in that view: for by this mode of reasoning, both the negative and affirmative of the principle in question could be maintained with equal validity. Thus, the British say, that free ships do not make free goods; and this, they assert, is a general rule. Yet their government cite two treaties, wherein this principle is expressly stipulated; and these stipulations are adduced, in order to verify the rule: whereas these, according to their mode of reasoning, being introduced into a treaty, form ‘ exceptions’ to a general rule; and, consequently, this rule must apply to the opposite principle.

“ It is an admitted point in the law of nations, a principle, equally founded in reason with the one which we have been maintaining, that a neutral state, shall not, in time of war, carry to either of the belligerent powers any of those articles that are denominated contraband of war, under the penalty of their confiscation: and we know not any maritime treaty in which this prohibition is not particularly mentioned. But it will scarcely be contended, that, because the prohibition is thus expressed in treaties, it is not consonant to the law of nations, independently of the stipulation: though, according to the British doctrine, the very circumstance of its being so stipulated must imply, that the law of nations warrants a contrary principle; and that the ‘ rule,’ conforming to such principle, is ‘ proven’ by these ‘ exceptions’ to it.

“ We conceive it to be unnecessary to dwell longer on this point; because it must be evident, that the “ practice of nations does in no manner warrant the doctrine contended for by the government of Great-Britain: On the contrary, it clearly supports the principle contained in the Prussian proposition, that free ships make free goods.”

Having given a view of Mr. B's. reasonings and conclusions on this branch of his inquiry, we shall defer our account of the remainder to our next number.

Though not remarkable for precision or elegancie as a writer, yet Mr. B. has brought together so large a body of opinions and remarks on a very important subject, that we should be wanting in respect to him, as well as the public, were we to pass over his work in a brief and cursory manner.

(*To be continued.*)

ART. XII. *Miscellaneous Papers, on Political and Commercial Subjects.* 1. *An Address to the President of the United States on the Subject of his Administration.* 2. *An Essay on the Rights of Neutral Nations, in Vindication of the Principles asserted by the Northern Powers of Europe.* 3. *A Letter on the Value and Importance of the American Commerce to Great-Britain.* 4. *A Sketch of the History and Present State of Banks and Insurance Companies in the United States.* By Noah Webster, jun: 8vo. pp. 275. New-York: Belden & Co. 1802.

THESE papers are introduced by a *preface*, in which many wholesome sentiments on political candour and moderation are delivered; and the blindness and precipitation of party are described in neat and cogent language. The author holds the moral scales between the two great parties in the United States, and deals his censures and reproofs alike on federalists and republicans. The former are charged with inconsistency, error and folly; the latter with violence, want of principle, a love of slander, and turbulent ambition. The writer certainly hazards the good will of most of his readers by adopting this style of animadversion; but he finds his consolation in that independence of mind which he feels he has preserved amidst the angry passions of all parties.

The first performance is, "A Letter to the President of the United States." This epistle was suggested by certain errors which Mr. W. conceives he has detected in the conduct of the chief magistrate. It was originally published and circulated in a *gazette*, and is generally known. As the subject has now given way to more recent occurrences, we shall pass it over without any particular examination. The author appears to have followed closely the footsteps of **LUCIUS JUNIUS BRUTUS**, another writer on the same subject.

It is ingenious and well written; but to every reader who peruses the preface, the author will appear to have forgotten, in this letter, those lessons of moderation, candour and forbearance, which he has there inculcated with so much propriety and force. It is one instance, among a thousand others, of that self-deception and inconsistency which every day occur in human opinions and conduct.

The second essay in this volume treats of the "Rights of Neutrals;" in which the author proposes, by a detail of historical facts, to ascertain the law of nations on this subject.

It is evident that this law, whatever it may be, is very imperfectly observed. The history of nations displays little more than a succession of infractions, not only of the maxims which the speculative man may call right, but of those which are occasionally acknowledged to be right, and which have been expressly recognized, in treaties and conventions, by those nations themselves. Strength and weakness, power and imbecility, being distributed in different proportions, will give rise to endless injustice. Notions of equity are sometimes stifled and sometimes modified by inclination and self-interest. It is not easy, then, to extract a code of law from the opinions and practices of nations, the authority of which will be universally admitted.

"The questions," says Mr. W. "that agitate modern commercial nations, relate principally to the *rights of neutrality*; that is, to the claims of nations, not engaged in war, to carry on a free commerce with belligerent nations; and also to secure to their flags the privilege of protecting every species of innocent property. Every war revives the question, 'What is or is not the law of nations?' a question that has divided nations and writers on maritime law—has combined and armed powerful states and kingdoms in the defence of their respective decisions—and has been, in all cases, determined by force, or conventions founded on necessity or policy.

"To the United States, which an intervening ocean separates from the seat of the endless contentions of nations on the other continent, where claims are prosecuted and defended by the sword—where a treaty of peace is but a formal truce, intended to enable rival nations to recruit their armies, and replenish their coffers for fresh hostilities: to an empire thus sequestered from the numerous territorial causes of war, and liable only to be drawn into the quarrels of European nations by the necessity of defending its commercial rights, a just determination of all questions relating to maritime law is extremely interesting and important. If belligerent and neutral

nations have appropriate and distinct rights, it is of consequence that they should be defined; and as the United States have in their favour the chance of usually being neutral, when the maritime nations of Europe are at war, it is their interest to ascertain, and preserve unabridged the *rights of neutrals*. What these rights are seems not to be understood. When the Northern Powers, in 1780, confederated to establish the principle, that "free ships make free goods," the public sentiment in America, then at war with Great-Britain, was decidedly in favour of the principle, and Congress explicitly recognized it. Great-Britain, at that time, remonstrated against the establishment of the principle, calling it a 'modern law' of nations; but was not in a situation effectually to oppose the formidable confederacy by which it was maintained. The peace of 1783 superceded that league, and the intercourse between the powers was regulated by subsequent treaties.

"The last war has revived a similar confederacy, formed for the purpose of maintaining the same principle in favour of neutral commerce. The naval power of Great-Britain speedily, and at one blow, disarmed the confederacy of its terrors; and the victory near Copenhagen compelled the northern kingdoms to adjust the controversy by convention. During this eventful crisis, it has been found convenient in the United States to abandon the principles contended for by the Baltic nations, and to defend Great-Britain in asserting what is called the 'ancient' law of nations. Where shall we look for the motives of this change of sentiment in America? Were the venerable fathers of the revolution under a cloud with regard to this question, which recent illumination has dispersed? Or, is the dereliction of the ground which they took to be ascribed to the influence of changes in the political state of Europe, or to the condition of parties in the United States?"*

Mr. W. remarks, that "we are not to look solely to the ancients for the principles of equity in national intercourse." We add, further, that researches into Greek and Roman writers, for rules on this subject, may gratify learned curiosity, but can be of little or no practical utility. We may, without any danger of error, limit our inquiry, in regard to the law of nations, to the commencement of the seventeenth century.

* "In 1795," remarks Mr. W. in his preface, "he defended the conduct of our government in regard to neutral commerce; but a more *careful investigation* has compelled him to change his opinion." Is there any necessity, then, to suppose that the opinion of our government, more than that of Mr. W. on a disputable point, has changed through any sinister or political influence?

Beyond ALBERTUS GENTILIS and GROTIUS it is in vain to search, or to think of adding any thing material to their learned labours, or those of subsequent writers. The *practices* of ancient or barbarous ages can afford us but little aid in deciding questions at the present day. The liberal and equitable maxims adopted by the modern nations of Europe, and the usages engrafted upon them, have given the precision and certainty of law to the rules of their intercourse, and preclude the necessity, in a great degree, of recurring either to more ancient customs, or the abstract principles of moral science. If there is any thing which deserves the name of the law of nations, it is to be found in the works of the writers on that subject who have appeared within the last one hundred and fifty years. Mr. W. has well observed, that "it has not been without the unceasing efforts of great and good men for many years, aided by the authority and influence of christianity, that the practice of ferocious nations has been softened down to that degree of mildness and equity which now characterizes the law of nations: and that it is not certain that further meliorations are not due to natural and moral justice, as well as to the tranquillity of mankind."

Mr. W. quotes a great number of instances from sacred and profane writers, to show the practice of nations to the commencement of the seventeenth century, from which he makes the following conclusion.

"From these authorities, we prove, beyond controversy, that the practice of prohibiting neutral nations from carrying goods of any kind to an enemy, in the ordinary course of trade, originated in arbitrary will, supported by superior power—That no nation, until a very modern period of time, ever claimed the right thus to interrupt the trade of neutrals, on the ground of natural law, or general law of nations, sanctioned by common consent and practice—That the practice of Princes and States on this subject has been regulated entirely by temporary interests, despotic power, and mutual stipulations in conventions; of course, has been variable and contradictory. It will be hereafter proved, that the present laws of contraband, as they are called, so far from being warranted by the principles of natural and social justice, are no more than the ancient practice of piracy, modified and meliorated by a few humane regulations."

He then proceeds to state the most material facts respecting the rules of *contraband*, as they appear to have been received and understood by authors and nations. A long enumeration of treaties and conventions is made, by which he believes he

has clearly demonstrated that the maxim "free ships make free goods," is generally recognized among the christian nations of Europe. The following is given as "the result of this historical inquiry in this part of his subject."

" The stipulations in treaties therefore, which constituted the rules by which the maritime powers of Europe were bound to regulate their conduct towards neutrals, from 1668 to 1780, may be comprehended in the following summary:

" I. A free trade for neutral vessels of either of the powers, to any nation at war with the other party, and an unlimited right to carry all goods not enumerated as contraband; that is, free ships made free goods. Places besieged, invested, or blockaded, were excepted.

" II. Contraband goods were declared to be warlike instruments only. Provisions, clothing, naval stores, and raw materials of most kinds were declared to be free.

" III. All merchandize, whether belonging to an enemy or neutral, if found in an enemy's ship, was confiscable; but the goods of an enemy in the ships of a friend, were free.

" IV. Neutrals were permitted to carry on the coasting and colonial trade of an enemy, without any restriction, except as to contraband goods.

" V. The right of search was restricted to cases in which there was clear evidence or strong suspicion of contraband. Ships were to be provided with passports and certificates of lading, to which full credit was to be given, and if the certificate gave no evidence of contraband, the ship could not be detained, molested, or turned out of her intended course. If contraband goods were discovered, the hatches could not be opened, nor any chest, bale, or package broken, until brought on shore in the presence of the proper officers.

" Thus stood the conventional code of maritime law, in Great-Britain, France, Holland, and Spain, for more than one hundred years preceding the date of the Armed Neutrality. I presume similar treaties existed with the Baltic Nations; but I have seen none, except that of 1766, between Great-Britain and Russia, and an extract from that between Great-Britain and Sweden, in 1720.

" It appears from these authorities, that the stipulations in the treaties recited, were intended to soften the rigour of more ancient and barbarous customs, and to limit the arbitrary practice of Princes, in regard to neutral commerce. We have seen that Princes and States, anterior to these conventions, usurped the power of restraining *all* commerce with their enemies. These conventions restricted the rightful exercise of that power to cases of prohibited goods. Before the date of

these treaties, Princes at war prohibited *all* goods to be conveyed to an enemy. These conventions restricted the right of prohibition to specific articles, which were the immediate instruments of war. The practice of searching ships, which was formerly arbitrary, and accompanied with every species of violence and abuse, was utterly abolished in all cases, except when the certificates of lading gave proof or strong suspicion that the ship concealed prohibited goods; and in this case, the ship was not to be searched and plundered at sea, but conducted into port and unladen before proper officers.

"So far the genius of humanity, and the pacific maxims of commerce, had triumphed over the ferocious manners of ancient nations, whose chief business was war, and whose sole objects were conquest and plunder."

Mr. W. next relates the several attempts of the government of Great-Britain, to evade or destroy this maxim. The most interesting and instructive portion of this narration is that which relates to the disputes between Great-Britain and the States-General, and to the armed neutrality in 1780.

The conduct of the belligerents, in the recent war between Great-Britain and France, towards the neutral nations, and particularly the United States, is next detailed, and very ingeniously and forcibly commented upon by Mr. W.

He opposes the principles declared by Great-Britain in this war, to those admitted in her treaty with Holland in 1674, in that with France in 1786, and several others during the last hundred years. He denies the truth of the principle admitted by Mr. JEFFERSON when Secretary of State, in his answer to Mr. GENET, that, "by the *general law of nations*, the goods of an enemy, when found in the vessel of a friend, are lawful prize," and detects a material error in the opinion of the Secretary relative to the conduct of Great-Britain, who, he stated, had in no instance, except that of her treaty with France in 1786, departed from this rigorous principle, showing that the stipulation contained in the treaty of 1786, was contained in those of 1674, 1668, and 1713.

The unjust vexation and spoliation of the commerce of the United States, during the revolutionary war of France, is warmly censured by Mr. W. and the reasons urged in its vindication or extenuation, are regarded by him as groundless and inadmissible.

"Are we then reduced to the necessity of submitting to surrender the privileges of commerce to the dicta of modern writers? Shall the belligerent nations, upon the authority of a sentence in Vattel, misunderstood and misapplied, undertake

to justify a practice which subjects the citizens of a neutral, at least one half the time, to be plundered of their property on the ocean? And are the smaller nations thus to be victims of the ambition and tyranny of the great maritime powers, which are embroiled a great part of the time in hostile contentions? Are nations so degraded, so mean, so humbled, and lost to all sense of right and justice, as to consent to the establishment of a principle, which arms the subjects of the belligerent against the peaceable merchant, and compels the most pacific people to be robbed with impunity, or to resort to force and reprisals? Is there no limit to be prescribed to the inordinate claims of great naval powers? or must neutrals be always exposed to lose the fruits of their industry, at the pleasure of a powerful nation at war, which can blockade a continent with a proclamation, and turn pirate, under cover of a paragraph in Vattel? Surely it is the duty as well as interest of all civilized nations to associate, with a fixed and unalterable determination, to repel such practices, and never to surrender the principles of a free commerce, but with their independence."

It may be proper to observe, that the conduct of the British cruisers under *orders of council*, dictated by particular political views and circumstances, has been in direct hostility to the principles and decisions of their own high maritime courts, and their best writers.

The admission of *provisions* as contraband "by the existing law of nations," in the treaty between Great-Britain and the United States in 1796, is censured by Mr. W. and considered as wholly unfounded, in principle or practice among nations, except in the case of a besieged or blockaded port.

On reading what Mr. W. has said concerning the late confederacy between the Baltic nations, which was broken by the thunder of the daring NELSON at the battle of Copenhagen, and has terminated in the convention of June, 1801, we cannot forbear remarking, how vain are the expectations of theorists and philanthropists, that nations will ever agree to establish the freedom of commerce on the broad basis of universal justice, and thus diminish, if not put an end to the calamities of war. When we see Russia, the proud asserter of neutral rights and the freedom of commerce, abandoning, in 1801, the grand principle for which she armed in 1780, and for the sake of diminishing the list of contraband articles in her favour, or from some partial considerations of policy, consenting, in her convention, to the principle so much contended for by Great-Britain, that the property of an enemy in the vessel of a friend is not protected by the neutral

flag, is it not rational to conclude that the maxim that "free ships make free goods," however just, will be admitted or abandoned by the nations of Europe, as it may suit their particular interests, or the pressure of circumstances may require? Should the relative maritime strength of Great-Britain and France be reversed, what hope would the United States or other neutral nations have, that the latter would observe more liberal and equitable maxims of conduct, should her interest or policy invite her to pursue the same rigid system towards them? It is interest, not justice, that sways the conduct of nations.

Mr. W. next examines the ground of "the general laws of nations," as they are called, or what are "the rights of war." In doing this, he approaches the true point in dispute between the parties. And whatever difference of opinion may exist on the subject, it will be allowed that he advocates the defenceless and oppressed neutral, with learning and ingenuity, and an earnestness highly favourable to the cause he has espoused.

He traces the practice of belligerents, in relation to the *property* of their enemies, through remote ages, to show that "the seizure of the goods of the vanquished by the conquered, has grown out of the savage practice of making war for plunder; and is no more than a system of public robbery."

"These customs," he remarks, "and practices of savage nations constitute the ground-work of the modern 'rights of war,' which, without a recurrence to their origin, cannot be perfectly understood. From this deplorable condition, when war was marked with useless cruelty and destruction, and followed by the slavery of the vanquished, humanity has been, for ages, striving to extricate mankind. Prisoners are no longer slain in cool blood, nor sold for slaves—but redeemed or exchanged. Women and children are not slain, unless by some barbarous nations, in towns taken by them. Rarely are fields ravaged and houses burnt, merely for the sake of destruction; nor is the soldier permitted to pillage, except on the field of battle, unless in some cases when towns or forts are taken by assault. In many cases, though not always, the defenders of a town, taken by storm, receive quarter; and in most cases, soldiers are forbidden to plunder individuals of their property, especially the peaceable husbandman and artizan."

"It follows that the ancient 'rights of war,' have been found inconvenient, as well as inhuman; that they were not essential to a state of war, nor founded on natural justice, but arbitrary in their origin, and mischievous in their effects."

Similar remarks are applied by Mr. W. to navigation and

commerce. As, anciently, particular chieftains and soldiers made war at pleasure on their neighbours for the sake of spoil, so the early navigators and seamen sailed on the seas to enrich themselves by plunder; hence, during the middle ages, sailors were denominated pirates and sea-robbers.

In this essay Mr. W. frequently adverts to the opinions of newspaper writers on the other side of the question, which he endeavours to refute. To the position that "nations at war have clear and undoubted right, as old as war itself, to seize their enemy's goods, wherever they can find them on the high seas, that is to say, out of the jurisdiction of any friendly nation," he thus replies:

" This principle, in the latitude here stated, is not true. It was indeed the practice of barbarous nations; but without limitations, it is neither more nor less than the *right of robbery*. Among barbarians, no distinction was observed between a just and unjust war; and with them, plunder on both sides was *right and honourable*. But among christians, it is a disgrace to state the general proposition, as a right. To say, that a nation, invading another without cause, has a *right* to seize the goods of its citizens, in any place, is a mockery of common sense.

" But the proposition, unmodified, is not true, even in defensive war. Nations do not defend themselves for plunder. They resist an enemy to preserve their independence, their tranquillity, their safety, and to obtain just satisfaction for injuries. Just so far as the shedding of blood and the seizure of goods is necessary to obtain these objects, so far they are justifiable acts, and belong to the 'rights of war,' but no farther. Whenever, therefore, a belligerent power has defeated an aggressing and injuring enemy, and reduced him under his dominion, so that satisfaction and peace can be obtained, without further slaughter or plunder, all acts of hostility towards persons or goods become unjust—because they can proceed only from revenge. The laws of humanity are paramount to any laws of war, or positive institutions. Every act of violence, therefore, not *necessary* to defence, safety, and indemnification, is a *tort*. To defend our just rights and safety, is required by humanity—to push hostility beyond the means of securing these objects, is repugnant to humanity, and, of course, to modern right. In offensive war, therefore, the seizure of the goods of the invaded enemy is always wrong: and in a defensive war, the seizure of the invader's goods is right only to a limited extent. In cases where both parties engage in war from inordinate ambition or other unjust cause, the seizure of

property is of course wrong on both sides, and this is more generally the fact. Grotius, lib. 3, 12."

It is contended by Mr. W. that, as it is a settled principle that the belligerent has no right to enter the territory of a neutral to seek the goods of an enemy, there can be no good reason assigned why he should be permitted to enter a neutral ship for that purpose, the right of property and sovereignty being as much violated in one case as in the other.

"The owner of the ship has an exclusive right to so much of the water as is necessary, for the time being, to give the ship a free unmolested passage; and any master of another ship, who invades that portion of the water, thus occupied or necessary for a free passage, or who in any manner annoys the occupant, is as much a trespasser, and subject to respond in damages, as a man who breaks his neighbour's enclosure on land."

This opinion has been also advocated by Citizen HAUTERIVE, in a pamphlet, entitled *De l'Etat de la France a la fin de l'an 8^{me}. &c.*

In his conclusion, Mr. W. has the following remarks:

"It has already been observed, that nations at war have no right to interfere in the customary occupations of nations at peace; on the obvious principle that all nations are equally sovereign, and one sovereign cannot lose his rights, by an act of another, without his own consent. A neutral does not consent to surrender any right to a belligerent, without an express convention for the purpose. If a nation in peace usually supplies another, even with instruments of war, she has the same right to continue the trade in war—it is her customary occupation—the means of subsisting her citizens—and not intended as an hostile act—Such is the law of natural justice. Nothing is *contraband* by *natural law*—the two ideas are incompatible. Contraband, by its definition and origin, implies what is prohibited by an express act of sovereign authority.

'Neutrals,' says Vattel, 'having no part in the quarrel of nations at war, are under no obligation to abandon their trade, that they may avoid furnishing them with the means of making war.'—Such is the law of justice resulting from the nature of sovereignty and equal rights.

"On what principal then can a belligerent interfere with the business of a neutral? The general principle is an obvious one; but its details are difficult and perplexed. The general rule is, that a neutral nation may do every thing, in time of war, which does not make it a party in the contest, without being subject to be called in question by either party. An act

of a neutral, evidently intended to supply one party with means in preference to the other, is a hostile act, and associates the neutral with the party so supplied, as an enemy of the other party. Every act performed in the ordinary course of trade or business of any kind, not with a hostile intent, or with a view to assist one party in preference to another, is a lawful act, of which neither party can complain."

It will be seen from the preceding account, that Mr. W. is a strenuous asserter of the claims of neutrals, in their largest extent. He appears to go farther, in some points, than even HUBNER and SCHLEGEL, two Danish writers of considerable ability, in favour of neutral commerce. The former wrote, in the war of 1756, his famous performance, *De la saisie des batimens Neutres*, &c. and the latter in 1800, on the subject of the capture of the Swedish Convoy, and the judgment pronounced in the case by the British Court of Admiralty in 1799.

The publication of SCHLEGEL called forth two writers in England on the other side, of no mean talents and ingenuity. The first, under the signature of SULPICIUS, has been praised by the Earl of Liverpool in a preface to a new edition (1801) of his celebrated *Discourse on the conduct of the Government of Great-Britain in respect to neutral nations*, first published in 1758: The second, ROBERT WARD, author of the *Inquiry into the History and Foundation of the Law of Nations in Europe*, has entered into a formal, systematic, and elaborate defence of the claims of the belligerent.

It is curious to remark, how confidently the writers on each side assert, that their respective claims are clearly proved by general principles, by the practice and custom of nations, and by treaties and conventions.

This essay of Mr. W. is better written than the preceding article in this Review, and well deserves to be read in connection with it; but neither of them preclude the necessity of examining the European writers on this subject. On a question, the most complicated and important which can be agitated between nations, no impartial judgment can be formed, without a patient and candid examination of the arguments adduced by the advocates of either side.

The next paper in this volume is a "Letter to a person of distinction in London," written in 1797, in which Mr. W. delivers his sentiments on the commercial intercourse between Great-Britain and the United States. He infers from the cir-

circumstances of that intercourse, that the commercial interest of the two nations is the same, and that a maritime league should subsist between them.

The last paper contains a sketch of the origin and present state of the Banks in the United States. The date of the institution, the amount, at different times, of its capital and dividends, and a few more particulars, make up the account of each bank. We have no reason to question the validity of the statements here delivered.

If Mr. W. had given us an abstract of the charter of any or all of those banks, and displayed a more accurate and ample view of these institutions, we should have been more gratified,

A collected view of the interior plan and government of so many institutions, whose purpose is the same, so far as it could be drawn from the charters or private information, would have been very satisfactory. We hope it may be in the power of Mr. W. hereafter, to enlarge this account; as it is, it will be acceptable to all who are attentive to such subjects.

There appears to be *thirty-three* banks in the United States. The aggregate amount of gold and silver contained in these banks, Mr. W. computes to be equal to their capital stocks, or twenty-three millions of dollars. He conjectures the circulating *specie* of the United States to be *fifteen* millions, and the floating bank-paper to be twenty-three millions, making the whole circulating medium thirty-eight millions of dollars. To this he adds twelve millions, standing in the books of the banks to the credit of merchants, used in the transfers of their property; so that the whole active monied capital of the United States is five times the estimated amount of the circulating medium in 1780. This affords a strong proof, in the opinion of Mr. W. of the rapid growth of industry and commercial property in the United States.

We shall dismiss these essays with thanking the author for the information and amusement they have afforded us.

ART. XIII. *A Tour in Holland, in the year 1784. By an American.* 8vo. pp. 191. Thomas. Worcester. 1790.

ALTHOUGH several years have elapsed since the first publication of this volume, yet, as there is a probability that to most of our readers it may be new, we shall make it the subject of a brief notice.

Mr. ELKANAH WATSON is said to be the author of this

Journal. As it appears that he continued in Holland only four weeks, we cannot reasonably expect very extensive, and, at the same time, minute information. The letters are written with point and vivacity, and bespeak a mind of intelligent research and ready observation.

The reader will perhaps be amused by the following picture of the North-Holland ladies.

“ The genius and customs of the North-Hollanders are different from the other provinces, and many are very singular; for instance, they push their excess of neatness to such extremes, that the masters of houses are positively obliged, by custom, to pull off their shoes at their *own doors*, where a servant stands ready with a pair of slippers. Again, the front doors are never opened but in cases of death and marriage. The women are strangely metamorphosed, and differently dressed from the South-Holland lasses: their heads are bound up with broad gold, or brass ridges, running across their foreheads; they have light caps, their hair cut short before, prodigious large ear-rings, and broad flat hats, cocked up in the air, made of calico; which have a singular effect. But under all these disadvantages, I saw many beautiful faces, but vile shapes; the girls look so much alike that one would be almost led to think they were all sisters.”

The effect of a joke on Dutch sensibility is thus described.

“ I remarked in this Don Quixote excursion, that the common class of people (such as shopkeepers, &c.) are very serious—their sensibility keen—they are easy to blush—they cannot support a joke or compliment—the first their jealousy construes into an insult—the last confuses them, they laugh with pain, and never without cause—and when the laugh of the company falls on one pair of shoulders, their sensibility is always stabbed to the quick, and proclaimed openly to the whole company by messengers flying from the heart and every irritable part of the body, bursting into a blaze upon their cheeks. Such being the effect of a joke in Holland, surely every generous mind will wave this resource of amusing company, and wisely measure his conduct in all countries, by the prejudices and prevailing customs of its inhabitants, who are always governed by some general caprice, peculiar to themselves.”

This volume concludes with a short account of the origin and a description of the United Provinces, together with an appendix, containing some views and computations of the Dutch East-Indja trade.

ART. XIV. *An Address to the People of the United States on the Policy of maintaining a permanent Navy. By an American Citizen.* 8vo. pp. 51. Philadelphia. Bronson. 1802.

THIS is an eloquent and ingenious defence of a permanent navy. The writer introduces his subject by describing the beneficial effects of commerce in meliorating the condition of mankind, and enlarging the sphere of their activity and enjoyments. The opinions of those philosophers who wish to bring society back to that primitive state in which men were husbandmen and tillers of the earth, he considers as pleasing, but delusive dreams. Regardless of past experience, and the genuine character of man, they do not perceive that in those periods of society in which commerce and the arts were little known, men were engaged in external warfare or domestic contentions, or sunk in ignorance and barbarism.

“ National, like individual happiness, must be sought for in activity: and activity cannot exist without a motive to produce it. Whether this motive be found amidst the impetuous movements of war and the ardour of military glory, or in the tranquil pursuits of peace, and the indulgence of a refined taste, must depend on the relative situation of a state and the prevailing habits of its people.”

The situation and disposition of the people of the United States powerfully impel them to the cultivation of commerce and the arts.

“ Placed at a distance from the war-like nations of Europe, and taught rather to fear than to solicit an enlargement of territory by conquest, the American politician must guard against national apathy, by allowing the principles that promote activity in peace an unrestrained operation. He must awaken the industry of the farmer by opening a market for the surplus fruits of the earth. The manufacturer he must invigorate by the certainty of obtaining subsistence in the exchange of his wrought materials. He must permit the man of taste to indulge his desire of refinement, and that desire to gain strength from the arts which it creates. Until the structure of the mind be changed, it must be thus provoked to exertion. Happy might it be for man, if a spirit, descending from heaven, would hallow the soul, and, prescribing to it boundaries of indulgence, prevail on wealth to employ her superfluities in extending to the poor the comforts of life. Here would be a motive to industry independent on the gratification of taste or appetite. When this period arrives, it will be time to legislate for it. But were the

foreign commerce of the United States to be annihilated, it would leave even this disposition without an object. It would leave a people, who, in the midst of indolence, could procure the necessaries of life, and who would have no motive to industry, because industry could do no more. Is it said that the arts would arise among ourselves? Their progress in most states has been extremely slow, even when accelerated by the inventions and discoveries which commerce communicates from nation to nation. Like China, whose arts, however rude and contracted, are the result of the uninterrupted labour of four thousand years: like China, which has been so often selected for imitation, did America contain within herself all the sources of national vigour, disregarding the connection of foreign commerce with the advancement of science and literature, she might, like China, condemn it, as unnecessary, at least to her internal energy. But while she is compelled to search abroad for the class of manufacturers, and finds there the only market which she can obtain for an immense fund of superfluities, it will be difficult to decide whether her foreign commerce is not as important to her as it is, by its enemies, admitted to be, to the nations with whom it connects her. And, indeed, if the arts arise at home, domestic as well as foreign arts will minister to that luxury so much, and so justly deprecated. If they be sought for abroad, the proportion of agriculturalists at home will be greater, and that happiness said to belong, exclusively, to agricultural states, will, in a degree, be realized. As agriculture excels all other arts in enlarging the understanding, by the variety of its occupations, in purifying and ennobling the heart, by the innocence, the simplicity, and the independence of its pursuits, and their connection with all the social and honourable affections, our foreign commerce, which permits us to employ almost our whole population in the culture of the earth, is more favourable to morals and public virtue than the domestic arts which might arise out of its ruins. In proportion, moreover, as our foreign commerce annually extends an exchange of the necessaries of life, on our part, for its comforts, its conveniences, and its luxuries, on that of other nations, does this commerce tend, in a small degree, to increase their dependence on us; a dependence to which its enemies have avowed their willingness to confide its protection and the tranquillity of our country."

From the relative position of the United States, and the fixed habits of the people, it is argued that it would be both impracticable and impolitic to relinquish our *navigation*; and that, therefore, it becomes a necessary duty of government to afford it adequate protection.

The striking and popular argument against a permanent navy, drawn from the *expense* of such an establishment, is answered, by showing that the increased premium of insurance, the diminution of freights, the advance of seamen's wages, and the great losses produced by unjust captures and detentions, and lawless depredations, the consequences of a *defenceless* commerce, far outweigh all the cost of its protection, by a competent naval force. These reasonings are forcibly illustrated by the experience of the United States during the late war in Europe.

The objection that "a navy, when established, may be used for the purpose of extending our power," is thought, by this writer, to be unfounded. He smiles at the apprehension of acquiring power as a nation, lest it should be abused in relation to other States. Equally groundless are the fears of a navy in regard to our domestic security and freedom. A navy is so unlike a standing army, that it cannot be converted into an engine of ambition, or be misemployed, without a previous corruption of the legislature. Lastly, the superior advantages of a navy, as a means of defence from external foes, from invasion, and depredation on our extensive coasts, are described with much animation and force.

Such are the general topics of argument insisted on in this performance. It was prepared, we are told, "for public delivery in the autumn of 1800." This will account for the adoption of a style rather too declamatory for the subject. The writer is said to be a young man, and we think this a very pleasing specimen of his talents and information.

Whether the good or the evil produced by commerce preponderates, is one of those complicated questions concerning human society, not easily or satisfactorily solved. Those who look on the dark side of the picture, and see only the vices and miseries which follow in the train of opulence and refinement, will incline the scale against commerce. Those who regard the enlargement and activity of the human mind as essential to the happiness and improvement of society; who perceive and relish the diversified enjoyments which flow from art and science, and for which we are chiefly indebted to commerce; considering that life, in every situation, must be a compound of good and evil, will decide in favour of a commercial state. That the author of this address, at least, is among the latter class of reasoners, will appear from the following extract.

"Nature herself seems to have contemplated an union of

mankind, in a commercial intercourse, embracing all the nations of the earth. She has provided the means of communication between the most distant countries, and laid the foundation of their use in the various wants inseparable from human nature. Under her maternal auspices the superfluities of one land are made to support the inhabitants of another. What in one region is neglected or contemned, in another ministers to the necessities or furnishes the conveniences and comforts of life. The sugar and coffee of the Antilles; the spices of the Moluccas; the tea, the silk, and porcelain of China; the muslins and cottons of Asia; the woollens, linens and cutlery of Europe; the drugs, the dyes, the tobacco and grain, the silver and gold of Africa and America: Whatever the various soils and climates of the earth engender; whatever industry, driven by necessity, or fired by genius, has discovered or invented; all contribute, through an extensive commerce, to the civility, the refinement, and the happiness of man. Diseases and their remedies often spring from different climates, and the peasant of the remotest corner of Europe is frequently indebted to India, Mexico, or Peru, for the preservation of a blessing, without which life itself would no longer be prized. But why need I say more? Is it not commerce which breaks down those barriers to the extension of knowledge that men have themselves created, by a diversity of manners and customs, of religions, laws, and languages? Is it not commerce which directs the labours of man to one common and illustrious object, the perfection of the species? If it create luxury, it corrects barbarity: And had I to choose where I should live and perish in that round which connects the rise, progress, and decline of empires, I would rather enjoy the sunshine of the arts, and the endearments of social intercourse, than waste my days amidst the stupid indolence, the ferocious yells, or the frantic orgies of the wilderness."

ART. XV. *Letters of Shahcoolen, a Hindu Philosopher, residing in Philadelphia, to his Friend El Hassan, an Inhabitant of Delhi.* 12mo. pp. 152. Boston. Russell & Cutler. 1802.

THE fourteen letters of which this volume consists were first published, last winter, in one of our city gazettes. Those who were pleased with them at that period, will probably feel renewed pleasure in perusing them as they now appear in the improved form of a neatly printed volume.

To represent the manners, customs, and character of our countrymen in a new light, by subjecting them to the stric-

tures of a foreigner viewing them through the medium of novelty, may gratify our curiosity, if it do not contribute to our improvement. On this principle ingenious satyrists, in different nations, have resorted to the contrivance of fictitious epistles, in which criticisms might be introduced in the most impressive manner. The author of the present letter has displayed some ingenuity in this way, and personates the philosopher of Hindustan with tolerable address. He discovers not only a considerable knowledge of the Hindu theology, but shows, in several instances, an acquaintance with the rural scenery of India, and a graceful familiarity with the luxuriant flowers of Oriental eloquence.

We are of opinion, however, that some of his pictures of American manners are painted in rather false and exaggerated colours, and that from such representations the countrymen of Shahcoolen would form erroneous ideas both of our private and national character.

Is it true that our ladies "profane with the most flippant levity the name of their God, ridicule his attributes and his worship, and distribute curses as the common compliments of an evening?" "Not unfrequently (says our author) have I heard a fair one, who seemed to have been born for tenderness and love, curse her fate at the card-table, damn the soul of her partner for his inattention to the game, swear that this was the most unlucky incident of her life, and grace every exclamation by an impious appeal to her God." "And this practice (says he) has acquired the most extensive sway in the most genteel and polished circles." We know not where this Hindu philosopher has been accustomed to pass his evenings, but such circles as he has here described exist in his ardent imagination only, or are to be found among the lowest haunts of vulgarity and vice. This and some other instances of similar misrepresentation and groundless censure, might induce us to suspect that he is no other than some traveller from the banks of the Thames or the Seine, in disguise, did not his partiality to American poets indicate his native country. We never heard, till informed by this writer, that our females borrowed their fashions from the stage; nor do we remember ever to have witnessed such a transparency in their dress, as "to permit the beholder to calculate the delicate proportions of their limbs." This is extravagant hyperbole. But the unphilosophical practice of characterising a whole nation, or portion of people, from particular instances, is so frequent among philosophical travellers, that it ceases to excite our surprise.

In another place Shahcoolen tells his friend, "that our Sultan is altogether subject to the capricious will of the people; and that he descends from his precarious throne whenever his sovereigns the people think fit to ditect. This is incorrect. The office of President is not at all a precarious one, for the people can meddle with it only at certain fixed and distant periods.

Again, the writer represents one of our fashionable ladies as ascribing the preservation of her slipper to the courage of *Sir Christopher Lovelace*. Would not a stranger, from this circumstance, suppose that our government was aristocratical, and that our land abounded with "many a knight and baron bold?" Surely the author has not drawn his ideas of American manners from British novels!

The moral and critical sentiments contained in these letters do honour to the principles and literary taste of the author. His style is generally pleasing; and to the melodies of his own composition, he has added some exhibitions of Asiatic poetry.

The following extract will give some idea of the manner in which these letters are written.

"Indeed, my dear El Hassan, when I indulge myself, as I frequently do, in perusing the volumes of Hindu and Persian poetry, which I have selected as the companions of my travels, and the amusement of my pensive hours, I lose myself in an ideal presence in my own dear native land: I suffer myself to be deluded into a conviction that I am wandering in a fragrant grove, on the banks of the holy Ganges, marking the reflection of the moon-beams from its dimply waves, and listening to the songs of the night-loving birds, that sing from the fruit-dropping trees, and render vocal every spray. Then I start from my dream, the charming illusion is dissipated, and I cast my eyes around upon the land of strangers.

"Although the scenes of nature in America are less luxuriant, and the gilding of beauty is less splendid than in Hindustan, still nature has here exerted her highest creative powers in the production of every thing, which is marked by amazing grandeur, and awful sublimity.

"The *rivers*, majestic in their origin, swell and expand in their progress, till embracing a thousand tributary streams, their breadth soon mocks the ken of human eye. Rolling on to the ocean, they visit a hundred climes; they behold the painted savage, in his bark canoe, skimming the surface with incredible velocity, and bear upon their bosoms the weight of navies. Some range to the north, and seek an outlet beneath the polar skies; where the empire of frost yields, reluctantly,

to the summer suns; and where the most powerful torrents are arrested in their channels, and chained fast to the rocks. Others flow to the south, till, confined by banks that are covered through the whole year with fruits and flowers, they are lost in oceans, that sparkle to the vertical sun, and roll beneath the burning line.

" The mountains, also, stretch, in connected ridges, through immense regions, and hide their craggy tops in the clouds of Heaven. Their summits are gilded with sun-beams, while their middle regions are involved in storms and darkness.

" Immense lakes, or inland seas, connected by straits, border the whole of the northern frontier of the United States, and connect, in commercial relations, countries, which are as remote from each other as the Barumpooter from the Indus. Between two of these lakes, the *cataract* of Niagara tumbles, headlong, from the clouds; a white column of 170 feet in height, hangs suspended in the air; the spray rises, and exhibits the rainbow in all his beauty; while the thundering of the torrent drowns every other noise, and is heard in distant regions.

" Landscapes, of boundless extent, and infinite variety, are presented on every side. From the top of a mountain, in this country, I have frequently viewed the surrounding scenes, and felt the poetical ardour kindle within me at the prospect. With one glance, the eye will often survey extensive and luxuriant plains, covered with cattle, and rich in verdure; rivers flowing with a smooth and undisturbed surface, or roaring over rugged bottoms; hills crowned with orchards, and sloping their green sides to the sun; valleys smiling with meadows and flowers, and shaded by groves; ships winding up the inland waters, and breaking from among the hills; towns, villages, and hamlets, indicative of rational life; and the immense ocean, lost at a distance beneath the incumbent sky."

ART. XVI. *The Sham Patriot Unmasked; or an Exposition of the fatally successful Arts of Demagogues, to exalt themselves by flattering and swindling the People, in a variety of pertinent Facts drawn from sacred and profane History; being a series of Essays written by Historicus, and first published in "The Balance."* Foolscap 12mo. pp. 143. *Hudson (New-York).* Sampson, Chittenden, & Croswell, 1802.

A DISINTERESTED and unshaken attachment to our own country has in it something so liberal and noble, that few persons are willing to be thought destitute of it. Patriotism operating in its full force produces that generous enthu-

siasm, and magnanimity of conduct, which captivate the hearts and engage the affections of men. Every one who wishes to obtain the love and admiration of the people must appear to be actuated solely by a love for them. Considering the general desire of popularity, it is not surprising that the pretenders to patriotism should be numerous. Where the current coin is of so much value, there will be many counterfeits; and it becomes difficult to distinguish the true from the false. The rules given to enable us to discriminate the one from the other are indeed abundant and exact, but such is the inveterate blindness and credulity of mankind, that they seem to have produced little effect in preventing the evils of deception. Cunning imposture and fraud take root in every soil, and flourish in every age and clime; and people are just as ready and as easy to be deceived now, as they were three thousand years ago. But though it may be impossible wholly to eradicate those vices, no efforts should be spared to counteract or lessen their pernicious effects.

The writer of this little volume has been laudably, and we hope not unsuccessfully, employed in sketching the characters of some of the most celebrated pseudo-patriots which have appeared; in detecting and exposing the arts they have practised to delude the people; and inculcating those maxims of caution, prudence and salutary distrust, which can alone preserve us from becoming the dupes of similar pretenders at the present day.

In the first number he very happily introduces the celebrated JOHN WILKES, the rise, progress, and termination of whose patriotism are generally known. Few examples could be more striking and instructive.

We are next presented with three more instances of spurious patriotism, in MARAT, ROBESPIERE, and ABSALOM. The latter seems oddly associated with the former. Their characters are so different, notwithstanding a general resemblance, that they should have been distinctly classed.

In the five succeeding numbers, various examples from the Hebrew, Grecian, and Roman histories are introduced, to show the arts of pretended patriots, and the ingratitude and fickleness of the people. Many pertinent remarks are interspersed, and application of the experience of past ages made to the present times.

The remaining numbers contain, *Remarks on the civil history of man; an Essay to prove that the strength of a republican Government depends on the general diffusion of correct information and the habits of public and private virtue; the baneful tendency of favouritism in a free republic; the cala-*

mities which would result from a dissolution of the union of the American States; and a concluding address to the people of the United States.

The many judicious observations contained in this performance, are expressed in language easy and perspicuous, and well adapted to seize the attention of the people for whose benefit they were intended.

While experience, however, suggests caution in our conduct towards others, we should beware of indulging that spirit of suspicion and distrust which benumb the soul and destroy the energy and charm of virtue.

We present the following extract as a specimen of this author's manner of writing.

“As water will rise as high and no higher than its fountain-head, so a free government rises or sinks precisely according to the standard of public intelligence and virtue. When ‘the whole head becomes sick, and the whole heart faint,’ or, a general corruption of manners pervades the body politic—bills of Rights and free Constitutions of Government, stamped on paper or parchment, would be of no avail.—Such a people could not, for any length of time, continue free. When a republican nation, instead of cultivating republican virtues, reposes in the lap of sensuality, of luxury and vice, its government becomes weak, as did the strong man of old, after sleeping in the lap of the harlot, and being shorn of his locks.—In a very limited or qualified sense, it is, however, true, that ‘the republican government is the strongest government on earth.’ While people are well informed and well disposed, or while they are intelligent and virtuous, they will support and defend the free government of their own choice with energy: and, indeed, they cannot lose their privileges, unless they first lose their virtue.

“Knowledge and virtue are the ‘Jachin and Boaz,’ the great pillars, upon which a free government rests. And from hence results the unspeakable importance of a general diffusion of virtuous education in free states. The distinguished sages and legislators among the ancients, carefully attended to this cardinal point, *the education of youth.*

“Moses, the lawgiver of the Hebrews, having, by the guidance of the Divine Hand, marked out such a form of government for his people, as was best suited to preserve them from the despotism and idolatry of the surrounding nations, most earnestly urged upon them the necessity of instructing their children in the principles of knowledge and virtue.

“Solon and Lycurgus, the legislators of Athens and of Sparta, were deeply sensible that the freedom of the people depended essentially upon their education: and upon this object they bestowed unceasing attention.

“The following sentiments of Plato should be written upon the tablet of our memory, as ‘with the point of a diamond.’—‘All (says that admirable philosopher) who have meditated on the art of governing mankind, have been convinced that the fate of empires depends on the education given to youth. What are the solid foundations of the tranquillity and happiness of States?—Not the laws which regulate their constitution, or increase their power, but the institutions which form the citizens, and give activity to their minds—Not the laws which dispense rewards and punishments, but the public voice, when it makes an exact distribution of contempt and esteem. When the nature, advantages and defects of the different forms of government are carefully investigated, we shall find that the difference in the manners of a people is sufficient to destroy the best of constitutions, or to rectify the most defective.’

“It cannot be expected that the banner of freedom will be spread over these United States for a long time to come, unless great care be used (much more than has yet been) to effect a general diffusion of good instruction among youth. There should be free-schools, at the public expense, for the education of the children of the poor.—Public provision should be made, and vigilant care should be used, that no children be suffered to grow up in ignorance, idleness and vice. It is not a *showy*, but a *useful* education that is needed—an education, that, while it informs the *head*, directs its influence chiefly to the *heart*.—A veneration of the Deity—a respect for parents and superiors—truth and honesty—temperance, self-government, industry and economy, are some of the *republican virtues*, which ought to be assiduously inculcated upon all children who are born to enjoy and to transmit the privileges of a free government.—Would to God, that all our self-styled patriots, who pretend to be ‘tremblingly alive’ to the interests of the people, might be seen to promote general and *useful* education by their influence and liberality; and that their example might be to the rising generation, a model of those republican virtues and pure morals, which strengthen and exalt a nation!”

ART. XVII. *Letters on the Existence and Character of the Deity, and on the Moral State of Man. Part ii. Fools-cap 8vo. pp. 160. Philadelphia. Dobson. 1802.*

THE author of this volume is Mr. THOMAS DOBSON, printer and bookseller, of Philadelphia. The first part, containing seven letters, was published in the year 1799, and was duly noticed in our work.* The author tells us that

* *Monthly Magazine and American Review*, vol. iii. p. 196.

"These letters, like the former, are published with an earnest desire of drawing the attention of young persons to the study of the scriptures. In this part, as in the former, there can be no pretensions to originality either of thought or expression. The importance of the subjects, wherever gleaned, must be the only apology, should apology be supposed needful. They will be found to consist of only sketches or outlines. The subjects appear detached; they are, however, all related to the great object of divine revelation. Sketches of other subjects, related to the same object, may probably appear at some future period."

This volume consists of seven letters. The *first* relates to the divine character, and the wisdom and utility of the various laws under which human nature is placed in the present state. These, Mr. D. shows, though sometimes considered hard and disadvantageous, are, in reality, dictated by benevolence and mercy. In the *second* letter, the institution, the usefulness, and the duty of observing the *Sabbath*, are discussed. The *third, fourth, and fifth*, treat of *civil government*. Mr. D. supposes that government is an ordinance of God; that the first form of it was patriarchal; that different forms of government are adapted to different states of society, and different nations; that a republican, or free representative government, is fit only for an enlightened and virtuous people—while monarchy is the best form for corrupt and vicious communities; and, finally, that nations grow and flourish, or decline, and become degraded and miserable, in proportion to the prevalence of virtue or vice in them. The *sixth* letter relates to the subject of *sacrifices*, their institution, design, and general adoption. And, in the *seventh*, the author discusses the difficult and important question of *election*. On these several topics, though Mr. D. offers nothing original, yet he writes with a due portion of seriousness and good sense, and shows that he has carried his theological reading and inquiries to an extent not very common with laymen.

The style of these letters is plain and unaffected. The author attempts no parade of language or of learning. The reader of taste will, indeed, sometimes be disposed to find fault with long and heavy sentences, and inelegant expressions; but he will find, on the whole, more to commend than to censure.

The following passages, on the subject of *civil government*, will serve as a specimen of Mr. D.'s opinions and mode of writing.

" Men have had great disputes about the origin of civil government, and perhaps more learning, as it is called, than wisdom, has appeared in the discussions on the subject. A little attention to the sacred oracles, to which every man may have access, will show that its origin was from God himself, and is only to be found in divine revelation. And wherever we discover any thing like order or civil government among men in any nation, there we discern evident traces of the universal diffusion of divine revelation. The general principles of the law for regulating the conduct of individuals, families and nations, were given by HIM who alone had a right to enjoin laws, and who alone could annex sufficient sanctions to moral and political obligation. We learn that many things which were afterwards incorporated into the law from Mount Sinai, were early enjoined, even things of comparatively less importance, such as the offering of the first fruits: Gen. iv. 3, 4. the distinctions between *clean* and *unclean beasts* and *fowls*, chap. vii. 2, 8. and chap. viii. 20, &c. How much more laws of moral and perpetual obligation, which must have been coeval with the existence of society, even the divine law for regulating the thoughts, words and actions of men. This will appear from the wickedness and corruption of mankind before the flood: Gen. vi. 5. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually:* also verses 11, 12, 13. But sin or wickedness is not imputed where there is no law: Rom. v. 13. For the law is the only standard by which the righteousness or wickedness of men can be measured. Hence God says to Noah, chap. vii. 1, *Thee have I seen righteous before me in this generation:* And, indeed, it shows the wisdom and goodness of God in a striking point of view, that he had given a law, calculated by infinite wisdom for universal regulation and benefit, and not left the matter to the wisdom of men, whose laws are often contradictory to one another, and not unfrequently subversive of the rights of individuals and societies.

" As the laws which God had given must have been well known to Noah, in the course of six hundred years opportunity of conversing with the patriarchs, and as he was himself a preacher of righteousness (2. Pet. ii. 5), his children, who lived some centuries with him, could not be unacquainted with the laws of God. In the migrations of their posterity they must have carried this knowledge with them; and at this day we perceive, even among the most barbarous nations, shining fragments of the divine laws. And what, indeed, has been the civilization of nations styled civilized, but the collecting together more of these broken fragments, and arranging

them systematically with their own laws, by which the rights of men have been better defined and better protected? For it may be said with propriety, that conquest never civilized any nation, neither the *conquerors* nor the *conquered*, but often the reverse with both. But the operation of comparatively good laws, steadily administered, while it restrained men by its sanctions, gave them confidence in that legal protection by which their neighbours also were restrained, and kept within reasonable bounds, as well as themselves; and from this confidence has arisen all the improvements of civil society, and the ease and accommodations of social life, which constitute what is called civilization. And hence it appears, whether we think of it or not, that we are really indebted to the revelation of God for all the conveniences and advantages which we enjoy, for all our social and domestic, as well as individual happiness."

" As the commonwealth of Israel was the first commonwealth or republic, and received its form and appointments from God himself, it behoved to be perfect in its form, in so far as it was adapted for that particular people, and ought to have been the model for other republics, with such variations in form as the respective circumstances of the people might have required. One of its most prominent features was the *reign of the law*. This is indispensably requisite in every republic: it ought to be a government, not of *men*, nor of *parties*, but of the *laws*. When the moral state of any people is such as to admit of republican government, the people ought to watch, with unremitting attention, over the administration of the laws, to see, on the one hand, that they are faithfully administered by the officers to whom the execution of them is intrusted; and, on the other hand, to repel, with a becoming dignity, every attempt to obstruct the operation of the laws; thus to aid their own officers in carrying the laws into effect; that, while on one side they guard against the encroachments of power, they must be equally watchful on the other side against the no less dangerous encroachments of licentious opposition to the proper operation of salutary laws. The republics of Greece were no less celebrated for their laws than for their arts and arms; indeed, it was the laws which gave refinement and energy to both. And it is well known that the Romans were so solicitous for good laws, that they sent ambassadors into Greece for the very purpose of obtaining their laws, by which to enrich their own code; and the Roman laws, with all their imperfections, contributed more to form the manners and preserve the virtues, and, consequently, the liberties of the citizens, than any other cause within their own power; and it was not till they enabled their own officers to

trample on the laws, that the Roman liberties fell to the ground. These were instances of the usurpations of power in the officers of the people. Modern times furnish ample evidences of the encroachments of anarchy, by a licentious opposition to the operation of the laws, which have been at least equally destructive of liberty, and tend as strongly to the subversion of every valuable privilege, as official usurpations. Of this, the history of Europe, for the last ten years, presents an awful warning to the people of the United States of America, and they need to be particularly on their guard against *licentiousness*, when it assumes the specious name of *liberty*."

On the subject of *election* Mr. D. thus speaks:

" But it has been said that some are also appointed to *wrath*, to *death*; to *destruction*. It is most certain that *death* is the *wages of sin*, and that so long as men continue in the practice of *wickedness*, they are under the curse, and continue *children of wrath*, and if they die impenitent, must be destroyed. As *wickedness* is the very thing which will bring the *wrath of God* on the *children of disobedience*, and subject them to that *sore destruction* and *severe discipline* which their *hardness* and *obstinacy* render *needful* for them, according to the appointment of him whose purposes are all *harmonious* and *change not*, who *chastens men* only for their *profit*, that they may become *partakers of his holiness*; their *obstinacy* is the *very reason* why they shall be broken to pieces as the *vessels of a potter*, that they may be made again *vessels of honour* meet for the *Master's use*.

" That the *lot of the wicked* in a future state will be a *state of misery* there is no room to doubt, however inadequate our *ideas* of that *misery* may be: how long it will continue we *cannot possibly tell*, but we know that it will terminate in the *second death*, and we know also that the *second death* will be *abolished* by the *deliverance* of its *captives*, of which the *destruction* of the *first death*, at the *resurrection*, is a *figure*. And however *dreadful* that *state of severity and discipline* which will precede the *second death* may be, we know that it will be under the *direction* of *Him* who has the *keys of hell and of death*, under the *rule* of our *Lord Jesus Christ*, and his *elect* or *first fruits*, who will rule over the *disobedient*, as *kings and priests*; ruling by the *law of the Lord which is perfect, converting the soul*: and though it is true that *suffering* will never make men *good*, any more than *chastisement* will teach a *child* his *lesson*, yet the *experience* of the *bitter effects of sin* is *wisely calculated* to make men turn from it with *abhorrence*, and gladly listen to the *saving truth* which they had formerly *despised*."

The reader will perceive, from this last extract, that Mr. D.

believes in the *final salvation of all men*. As he does not attempt, however, to *reason* on the subject, but only to express his opinion, it would be unseasonable to enter into a discussion of the subject at present.

ART. XVIII. Extensive Charity in a small Compass: being Miscellaneous Observations on Things past, present, and to come. By Robert G. Wetmore, A. M. Priest of the Protestant Episcopal Church. 12mo. pp. 47. New-York. G. & R. Waite. 1802.

IT is impossible to avoid feeling some respect for the effusions of a mind which appears to be conscientious and pious. However eccentric may be the productions of such a mind, and however numerous the imperfections which it may exhibit yet the value of upright intention and unaffected benevolence is too great not to command esteem wherever they are found.

That Mr. W. deserves this character, we cannot doubt from the perusal of these pages. He writes like a man tenderly concerned for the temporal and eternal welfare of men. His honesty and piety, however, if we do not mistake, far exceed his learning, his judgment, and his capacity for writing. The title-page will prepare the reader for a miscellaneous bill of fare: nor will he be disappointed. A greater variety of important topics has seldom been introduced within the compass of a few pages, or treated in a manner more superficial and unsatisfactory.

This pamphlet is divided into thirteen chapters. In these the author speaks of his personal situation; discusses many topics of doctrinal and practical religion; vindicates *episcopal* government; glances at party *politics*, and the supposed infidelity of the President of the United States; insists on the importance of religion to national prosperity; reproves *duelling*, *gaming*, and other prevailing vices; reminds his brethren, the clergy, of the necessity of seriousness and an exemplary conduct in persons of their sacred profession; and concludes, by tracing, as he tells us, with great accuracy, the *apostolical succession*, from the Apostle *Peter* down to Dr. *Moore*, the present Archbishop of Canterbury. By this primate, assisted by the Archbishop of York, and several bishops, Dr. *Prevoost* was consecrated Bishop of New-York, in the month of February, 1787; and, by the last named gentleman, Mr. *Wetmore* was himself invested with the clerical character, in 1798.

In chapter 1st Mr. W. speaks thus of himself, and of the present publication.

“ Such as have known me from the beginning, can safely testify that my principal wish in life, has been to render mankind happy, and particularly that certain part, who (living in ignorance, inheriting prejudice and superstition, in no inconsiderable degree) were in need of instruction—In cherishing this desire sacrifices of moment were necessarily made, for if ‘ *the fear of the Lord is the beginning of wisdom*,’ (a truth undeniable) he who endeavours to impress it on the minds of men, is engaged in a service truly laudable—This was the great consideration that impelled me; however, forgetting that my constitution was neither robust or hardy, I journeyed too often by land and by water, by night and by day, and too often repeated my fastings and watchings: all which with a true frequent use of the most tender organ of respiration, both in public and private ministrations, brought on that *excessive debility*, which can only end when this tottering tabernacle may fall: I have not the least reason to hope this period is very distant, neither would there be a propriety in desiring a continuance of life, under my present distressing sensations—‘ *art has done its all*;’ the disease appears to mock the power of medicine; the silver cord is nearly loosened; and time is pleasant only as it affords me an opportunity of ‘ *setting my affections on things above*,’ for which I sincerely bless God, and beseech him earnestly to render my last breath an Hallelujah to him.

“ So near the grave as I conceive I am, should a few facts accidentally appear in the course of this work, argumentative of my zeal for truth, which may not immediately accord with some, I conceive it would be wrong for such to censure; however, I cannot expect to escape the illiberality of a certain number; this, nevertheless, will not wound my feelings, for it is a lengthy period since either the *smiles* or frowns of the world have affected me, having studiously endeavoured to live not to the world, but to God, before whom I must account in the great day of retribution.

“ I have undertaken this as my last publication, designing it chiefly for such as have neither the capability of *purchasing*, or a *disposition* to turn over voluminous matter. Although young in life, it has been my pleasure to mix with every class, and to preach much in what the prophet styles *a solitary desert*, where there are a multitude of familiar friends, who may receive benefit from the work; when with me time shall be no longer, and I venture to presume that some also of the candid and liberal searches among the literati, will be bettered for receiving this with as good an intention as it is written.

" I hope from the title page I may not be misunderstood.—The design is to demonstrate, by God's help, how far charity should be exercised in enabling men to seek for something real and substantial, and how far it ought and may with propriety be extended in causing them to bear with the infirmities of each other, while all imaginable care is taken to preserve a close adherence to truth, as being the only thing that can set us free, and make us happy in time and eternity."

On the seriousness and decorum of character demanded in a minister, the author expresses himself in the following manner:

" See another minister exceedingly distinguished as a charming preacher; possessing, to appearance, what Christ expressly promised, "*a mouth and wisdom*;" but his heart, if not *full of avarice*, is at least '*exercised with covetous practices*,' 2d chap. 2d Peter. It is this spirit (at first indulged moderately) that leads him at length to join in speculating plans, with a view of enhancing wealth *rapidly*; and nothing is so well calculated as the *common speculative schemes*, to bring upon a man that *corroding anxiety* for perishable things which he from the pulpit so warmly cautions his hearers against, with good argument too, that cannot be gainsayed—it is base—it is ignoble.

" A minister, of all people, has no pretext for linking himself to this world; if he does, what becomes of his doctrine on *trust in Providence*? '*Ne sutor ultra crepidam*' will apply to him as readily as to any one; and he knows the withdrawing from the world is drawing to God, who never forsakes the righteous, or suffers their seed to beg their bread.

" But it may be said that a clergyman wants to educate his family genteelly, and desires to leave them in a situation somewhat dignified, or at least independent, &c. How far our wishes are right or reasonable God is the judge; the scripture mandate is, that '*having food and raiment, learn to be therewith content*.' A man's affection may extend also to his grand-children, and great-grand-children; but whether every fond wish relative to them will be accomplished, is exceedingly doubtful, admitting even that present prospects are *entirely satisfactory*.

" He must be blind indeed who does not perceive, *antecedent to ordination*, that mortification is a necessary consequence of the office. What did the Son of God and his immediate followers arrive to but the *cross*, and this after experiencing poverty, and other afflictions vastly superior to those attending the ministry of this day.

" See another minister intemperate, '*rising up early, and drinking strong drink, and continuing until night, till wine enflame him*;' this is a horrid crime, against which the *woe* is justly

levelled—to behold a man who ought by all possible means to keep his ‘body a fit temple for the indwelling of the Holy Spirit,’ prostitute it, with literary acquirements of the soul, is shocking indeed! It is this which ‘gives occasion to the enemies of the Lord to blaspheme,’ and which pulls down the displeasure of God. None can be persuaded that *intemperance* is right—the most filthy drunkard of the hedge will inveigh against it, and I am confident the gentleman *wine-bibber* views it as a crime of the first magnitude in the one who styles himself a minister for the propagation of piety and virtue.”

“ If the *manner* and *matter* of a clergyman do not comport, the world will not accept of either. There is no such a thing as ‘watching for souls,’ unless a man will hate sin and the ways of sin in *himself* as well as in others. If ever there was a time for ministers to be holy, industrious and rational, now is the period; for, look which way we will, sin is to be seen, with gigantic strides, taking possession of strong and powerful holds.

“ There are some in high life, of those distinguished by the appellation of *beau monde*, who are as perfect strangers to *self-denial* as if the same had never been mentioned in scripture. ‘He that will be my disciple, let him deny himself.’ We must absolutely take up the *cross*, if we desire a *crown* through the blessed Redeemer, and not please ourselves with the vain expectation, that if we be not found in the way of gross iniquity we shall do well. *Clerical* characters are fond of experiencing the same cordial politeness which many show to *laymen*; and some desirous of being thought *easy and well polished*, never refuse an *even pace*, nor are they backward in such things as constitute fashionable amusements; which, perhaps, gave rise to Cowper’s couplet—

“ Strike up the music, let us all be gay—
“ Laymen have leave to dance when parsons play.”

“ Many of the gratifications of life are entirely innocent of themselves: they only become improper when productive of ill consequences. Any pleasure, be its complexion ever so inoffensive, if it is so highly prized, or so earnestly followed, as to produce inattention to religious duty, nothing short of total restraint will avail. Many things are harmless in *laymen* which are criminal in *clergymen*; but why should I treat of facts long since admitted? I would, nevertheless, that those whom the subject concerns should be reminded of it. It can fatigue no one who remembers that the frailty of man throws him oftentimes into unintentional errors—errors that are, *prima facie*, small and insignificant, but which often produce a heart-ache through life.”

After the perusal of these extracts, we presume no further remarks will be necessary to enable every reader to form an opinion of the merit of Mr. W.'s performance; in regard both to matter and style.

ART. XIX. *The New-Hampshire Latin Grammar; comprehending all the necessary Rules in Orthography, Etymology, Syntax, and Prosody: With Explanatory and Critical Notes, and an Appendix.* By John Smith, *A. M. Professor of the learned Languages at Dartmouth College.* 12mo. pp. 100. *Boston: West. 1802.*

THE testimony of Mr. Wheelock, principal of Dartmouth College, New-Hampshire, in favour of this work, is prefixed to it. It is said by him, that the Latin Grammars in general use proving insufficient, the present compilation was adopted, by the government of this college, in their stead.

The original compiler of a Latin Grammar for the use of modern nations had a task far more arduous than has fallen to the lot of any of his successors. Men, in the vocation of teachers, could hardly fail of discovering and of rectifying the errors which the first adventurer committed, and would naturally be led to adopt improvements in his methods and examples. Every teacher has his own modes, and these he inevitably considers as worthy of general imitation. Hence the vast number of grammars with which the schools are inundated. As every teacher applies the instruction of a common grammar in a somewhat new way, so most teachers imagine their duty but half performed, unless they supply the world at large with a silent instructor, after their own model of perfection.

It cannot be denied that there is one best mode of teaching a language; that he who discovers this best mode is deserving of no mean praise; and that he who, even in the smallest degree, improves the ordinary methods, is not without his claims to respect: yet, practically considered, such small alterations are perceptible in any of the grammars that have fallen under our eye, that they all, in the main, seem equally successful in the hands of an enlightened tutor.

In the present performance we do not remark any thing very new in the distribution and explication of the subject. The arrangement is sufficiently clear, the rules comprehensive and succinct, and the illustrations apt and suitable; and these

are qualities necessary and valuable in a grammar, exclusive of their novelty.

Thomas Ruddiman is, doubtless, the most skilful of Latin grammarians. His original compilation on this subject is a most exact and laborious performance. Sensible of the influence of numbers on the memory, he has contrived to reduce to hexameters all the rules of the science. These rules are likewise expressed in prose, and accompanied with exceedingly minute and copious illustrations; but the verses are so numerous, that, were they culled from the volume, and placed contiguous to each other, they would form the singular spectacle of a very accurate and copious Latin Grammar in Latin verse.

Ruddiman's larger performance is in Latin; but he has extracted from this an English epitome, for the use of young students, which he calls the Rudiments of Latin Grammar. In this he has stated most of his general rules in Latin as well as English, and has occasionally introduced some of his hexameters. Experience has convinced us of the facility and usefulness of these modes of familiarizing the student to the language; and we recommend both the larger and smaller works of Ruddiman to the attention of Mr. Smith. He appears to be unacquainted with them, and we think he could not fail to derive some additional improvements to his present plan from these sources. We are also inclined to imagine that much use might be made of a recent work of great ingenuity and labour—Salmon's *Stemmata Latinitatis*. It is not our present province, or we think we could select from Salmon's book very useful matter for eight or ten additional pages, in an exhibition of the Latin Grammar.

The grammars chiefly consulted by Mr. S. are those of *Lilly, Shaw, Clarke, Holmes, Cheever, Ross and Adams*.

The general rules and examples are printed as text, and the exceptions, distinctions, and particular remarks, subjoined in notes, and distinguished by a smaller type. An appendix, containing several useful tables, rules, and collections of words, is added, and the various signification and construction of verbs, extracted from *Adams's Rudiments*. Though we do not consider the grammars heretofore in use insufficient for the purpose intended, we may recommend the present one as a judicious and useful compilation, calculated to facilitate the acquisition of the Latin language. It is well printed, as all books intended for young persons ought to be—a circumstance not always attended to by American publishers.

ART. XX. *A Key to the English Language, or a Spelling, Parsing, Derivative, and Defining Dictionary; selected from the most approved Authors.* By William Woodbridge, A. M. 18mo. Middletown (Connecticut). Dunning. 1801.

THE author of this spelling, parsing, derivative, and defining dictionary, informs, in his "preface and introduction," "that it contains a competent selection of the most useful and elegant words in the English language; that no valuable words that occur in good authors are designedly omitted; that the plan and arrangement are new, concise, and plain; and that no low or indecent word will be found in it," &c.

Are not *descriptive, accompaniment, interference, indecision, inefficient, frivolity, circuitous*, valuable words that occur in good authors? Yet these and an hundred others equally valuable which we could mention, are omitted by Mr. Woodbridge: the secret is, they had not found their way into *Johnson*, and so were not copied into this "defining dictionary."

"The great object of the writer is to render the study of the language easy," &c. He thinks the object is attained, and hopes the general opinion will concur with his own and that of good judges who approve the work.

We must risque the imputation of a want of judgment, when we refuse our concurrence with the opinion expressed in the "preface and introduction." We do not think that the acquisition of the English language will be at all facilitated by this publication.

"Each line gives the part of speech, the accent, the definition and *synonymous* word—each column the spelling and derivative words, at once fairly presented to the eye."—It may be so, but it has wholly eluded our observation.

If "this little and elaborate work" was intended merely as a substitute for more "voluminous and costly dictionaries," the labour of the compiler might have been spared, as Entick, Perry, Jones, Peacock, &c. have furnished dictionaries equally convenient in point of size. It is a real burden on the public, and an injury to literature, when books are multiplied without improvement, and distract the judgment without adding to the knowledge of the readers.

ART. XXI. *The Great Error of American Agriculture exposed, and Hints for Improvement suggested.* By Thomas Moore. Foolscap 8vo. pp. 72. Baltimore. Bonsal & Niles. 1801.

EVERY thing connected with agriculture ought to be regarded by Americans with peculiar interest. This attempt of Mr. Moore to point out an essential error in their mode of tillage, deserves to be well considered by all who wish to promote improvement in that most useful and dignified art.

Mr. M. imputes the *shallow* ploughing of the Americans to prejudices imbibed from their European ancestors, which induced them to adopt and continue a practice not adapted to the climate and soil of America.

After pointing out the *causes* of a preference of *deep to shallow* ploughing, in which he explains the bad consequences of the one, and the good effects of the other, he gives us the following account of his own experience on the subject.

" A field was sowed with wheat by a tenant, the ploughing from three to four inches; a deep hollow extended across part of the field, in a direction nearly east and west; the side exposed to the north tolerably good, the south exposure very rich; as might be expected, the wheat on the strongest soil made the most promising appearance in the fall, and also for some time in the spring; in the early part of which clover seed was sown on the whole, which came up well; a drought came on late in the spring; the south exposure *drying first*, the wheat soon showed the effects of it; and, the drought continuing, a considerable part entirely *perished*; the north exposure also suffered, but being more shielded from the action of the hot sun, was not so effectually dried. At harvest it was much the best wheat, notwithstanding the superior richness of the soil on the other side. A still greater difference appeared in the young clover: on the south hill side it was almost entirely killed, on the other very little injured.

" I have had some experience of the beneficial effects to be derived from *deep ploughing*; but the obstructions in most of my fields (particularly large stones just below the surface) have prevented my adopting the practice so fully as I could wish; yet the success that has always attended my experiments in conjunction with my observations on the practice of others, has been conclusive evidence to my mind.

" In the year 1795 I took possession of my present farm, and had a field ploughed for wheat, which had been thought, for several years before, too poor to cultivate, either in wheat

or Indian corn: I saw rye growing on the best part of it, two years before, just before harvest, that I think would not yield two bushels to the acre. It was ploughed early in the spring, about eight inches deep, and repeated, with harrowings, at proper intervals, several times during the summer: it was sown about the last of the ninth month. The soil being weak, the growth in the fall was slow, as also in the spring, yet regular; the colour always good, and no appearance of suffering, either from *drought* or *wet*. At harvest the straw was not tall, nor thick on the ground, but the heads large and well filled; the product, between sixteen and seventeen bushel per acre, except a part of the field, sown with a kind of wheat I was not before acquainted with, which was too thin, in consequence of a short allowance of seed. I observed the state of the soil, from time to time, until *harvest*, and found, that even then it was open and in good tilth, except a crust of two or three inches next the surface.

" In the spring of 1796, with a large plough and four horses, I broke up part of a field; I measured the ploughing frequently, and found it in many places eleven inches deep, and no where less than seven; so that the average was at least nine. This piece contained about four acres, on a gentle declivity; the surface too much exhausted to pay for cultivating any crop in the common way. This ploughing brought to the surface about five inches of earth that had never before been exposed, which was principally clay; at the upper edge of the piece of a bright yellow, which became gradually paler further down, and of a bluish appearance near the lower side. After several stirrings, it was sown with buckwheat the same year: the crop tolerable. After the buckwheat came off, the ground was ploughed, and sown in rye, in the eleventh month, very little of which came up, owing, as I suppose, either to its being too late put in the ground, or the seed not good. It remained without further tillage until last year (1800), when it was again sown in buckwheat, which grew so large as generally to fall. Before it was ploughed in the spring, I took several of my friends to see the difference in the appearance of this piece and the ground adjoining, that had lain the same length of time out of tillage. It was discernible to a furrow. The *deep-ploughed* piece appeared of a fine open texture, and *dark* colour, thick set with white clover: the adjoining ground *compact* and *hard*, of a *pale* ash-colour, bearing scarcely a blade of any other kind of grass than that common to old fields, known by the name of poverty-grass. In short, one had the appearance of an exhausted old field, and the other of land lately manured. Those who expressed a sentiment on the subject, were of opinion, that to those who did not know

what occasioned the difference, the *deep-ploughed* piece would sell for double the price of the other.

"Part of another field, from having a very retentive clay near the surface, was of that kind called cold or sour land, and was thought unfit to produce any crop; either water or ice generally appearing on the surface in an open time in winter. This was so thick set with white flint-gravel and stones, that the first ploughing could not be deep; but having cultivated several crops on it, taken off the largest of the stones, and, consequently, been able to get a little deeper at each succeeding ploughing, the nature of the ground seems altered, so that now there is seldom either water or ice to be seen on its surface, more than is common to other places: It is now in red clover, very little of which has been injured by the late open winter. This piece has been manured; it is, therefore, unfair to ascribe the quantity of the crops, which have been good, to deep ploughing only; though I am of opinion that on such lands manure is not of much consequence without it."

Mr. M. next mentions several pernicious practices among *southern* farmers, and which prevail, in some degree, in every part of the United States; such as the indiscriminate destruction of timber in the clearing of wood-lands; the waste of labour in raising large hills of earth about Indian corn; feeding cattle from corn-houses, &c.

He recommends the improvement of the soil by a proper *rotation of crops*, and a constant attention to the collection and application of manures.

The following is his advice relative to manures.

"In the first place, house as many of the stock as possible throughout the winter, always keeping them well littered. Cattle that are not housed should have all their food given them in the barn-yard, which should be so constructed as to prevent any wash passing away from it; an excavation should be made in some part of it, and always well supplied with mulch of some kind; such as refuse straw, weeds, cornstalks, rich earth, or leaves from the woods, or several of them together, in order to imbibe the soakings of the manure thrown out of the stables, and also that which lies on the higher parts of the yard. All kinds of refuse substances capable of being converted into manure, ought to be thrown into the yard: The manure should be carted out in the fourth month, and the yard again littered. If a considerable part of the materials remain unrotted when taken into the field, it is not to be regretted; only let the quantity be the greater, and have it immediately

230 *Moore's Great Error of American Agriculture.*

ploughed in; for I am clearly of opinion that the putrefying fermentation can no where be carried on to so much profit as in the soil."

On the mode in which *gypsum* acts as a manure, Mr. M. makes the following remarks.

" On a chemical investigation of the properties and composition of this substance, two things are discovered; first, that it is soluble in water, but that the solution is remarkably slow; and, secondly, that it contains a very great proportion of vitriolic acid. In applying it to the soil, I have observed that no visible effect takes place until after some rain has fallen subsequent to its application; that the finer it is pulverized, the quicker the effect, and the shorter the duration; the fine dust blown from the hand at the edge of the sowing, or between the casts, sometimes producing as great an effect the first season as any greater quantity, but entirely ceasing afterwards; while the middle of the casts, where most of the coarser parts fall, will show the effect for several years, giving the crop a striped appearance; that where the soil contains a large proportion of clay, it has no perceptible effect; and that on a fine mellow soil the effect is but very little, sometimes not perceptible. These observations, I expect, have been common to many practitioners; from which I infer, that it is first slowly dissolved by the rains; that, after solution, decomposition takes place in the soil; and the vitriolic acid being thereby set at liberty, to combine with any other base it may find in the soil, effervescence or fermentation (a well known effect of chemical combinations and decompositions) is from time to time produced; thereby separating the parts of the soil, and giving it that appearance and texture which is common to all rich soils; and that this state always exists where the gypsum takes considerable effect on the growing crops, I am bold to assert: in general it is very visible on the surface, but always by passing through it with the plough."

Though Mr. M. no doubt, is more skilful in the use of his plough than his pen, yet we have read his little tract with pleasure, and hope that our farmers will profit by the judicious hints he has given them on points of primary importance in agriculture.

The author, we are told, is the President of the Farmer's Society at Sandy Spring, in Montgomery county, in the State of Maryland.

ART. XXII. *A Narrative of the Suppression, by Col. Burr, of the History of the Administration of John Adams, late President of the United States, written by John Wood, Author of the History of Switzerland and of the Swiss Revolution: To which is added, a Biography of Thomas Jefferson, President of the United States, and of General Hamilton: With Structures on the Conduct of John Adams, and on the Character of General C. C. Pinckney, extracted verbatim from the suppressed History. Second Edition, revised and corrected. By a Citizen of New-York.* 8vo. pp. 72. New-York. Denniston & Cheetham. 1802.

THE lovers of *secret history*, and those who listen with pleasure to the tales of party intrigues, or smile at the arts of authorship, may find some amusement in the perusal of this pamphlet.

As a considerable portion of it is occupied in detailing the contents of the *suppressed history*, it is unnecessary for us to be particular in our account of it; since, in the next article, the reader will perceive that this same history has, after all, come forth into open day.

The author of this narrative makes some very severe strictures on the character and conduct of Mr. BURR, and it appears to be the main design of his performance to hold him up to the contempt and detestation of the world. *Audi alteram partem* is the maxim of those who wish to decide with impartiality and justice. The parties are before the tribunal of the public, whose judgment alone will be conclusive.

That such accusations should be made by one of the same political party against so distinguished a character as the accused, may, at first sight, be thought unaccountable; and the mystery will disappear to those only who are acquainted with all the subdivisions of party and the springs which influence their political movements.

ART. XXIII. *The History of the Administration of John Adams, late President of the United States. By John Wood,* Author of the History of Switzerland and of the Swiss Revolution.* 8vo. pp. 506. New-York. 1802.

THE reader of the preceding article will, no doubt, be surprised at seeing the publication of this singular *History* follow so close upon the *Narrative* of its suppression. Con-

* This gentleman, we are told, came to this country about two years ago, from Edinburgh, in Scotland.

cerning the motives of the publishers, at this time, it is not our business to inquire; but we are persuaded that every American, of whatever political sentiment, who feels any regard for truth or decency, or any solicitude for the reputation of his country, will wish that a work, the perusal of which must excite only indignation or disgust, had for ever been withheld from the public eye.

The author has collected from gazettes, so fertile in misrepresentation and abuse, all the vague and idle reports of the day, and whatever could serve to vilify the government of the United States, and those who have been concerned in its administration during the *presidency* of Mr. ADAMS. Sketches of Congressional proceedings, speeches, and extracts from newspapers, interspersed with occasional remarks and biographical strictures, make up this political history. If truth, however, be an essential requisite in history, this volume has no claim to so respectable a title.

In confirmation of our opinion of its character, we shall quote a very extraordinary letter from the *Author* to his *Booksellers*, and which is to be found in the *Narrative*, which has just passed under our review.

"New-York, December 11th, 1801.

"GENTLEMEN,

"I hereby propose to indemnify you for the nett expenses of printing the history of the administration of John Adams, including the paper thereof, and to furnish you with a new manuscript copy in the space of *ten days from this date*, on condition that the present edition be entirely suppressed. *Should it not be suppressed, you will be prosecuted for the libels it contains.*"

We forbear to make any extracts from this work, or to analyze its contents. There is little to reward us for the labour of transcription, and we are persuaded the generality of our readers would not thank us for our pains.

There is nothing in the style or arrangement which can serve to recommend the matter, or to call off the attention from its essential defects.

ART. XXIV. *Art without Science; or the Art of Surveying, unshackled with the Terms and Science of Mathematics: designed for Farmers' Boys.* 12mo. pp. 36. *Hudson. Sampson, Chittenden & Croswell.* 1802.

"ALTHOUGH," says the author, "this little treatise is entitled *Art without Science*, it cannot be understood without an acquaintance with the first rules of arithmetic.

Addition, subtraction, multiplication and division, *must be*, and decimal arithmetic *ought to be*, well understood before it is read."

To those farmers, therefore, whether boys or men, who have advanced thus far in the science of calculation, and who may not find it convenient at all times to employ a professional surveyor, we think this little treatise may prove of some utility. The rules are simple, and the illustrations familiar and perspicuous.

ART. XXV. *A Poem on Universal Salvation, or a gentle Stroke at Calvinism.* 12mo. pp. 24. New-York. Black. 1802.

THE author informs the public, that "in the sale of this little poem, his future exertions to develope truth, and spread the doctrine of *universal salvation*, will in some measure depend." It is truly a catch-penny performance, and entirely destitute of poetical merit.

LITERARY JOURNAL.

INTELLIGENCE.

Slate Quarry.

LARGE and extensive quarries of slate, discovered in the town of Clinton, Dutchess county, of a very superior quality, have been purchased by a company in the city of New-York, and are now working to great advantage. The price of this valuable article will probably be reduced to one third of that which is imported.

Literary Fair.

The Literary Fair, announced in our last number, was held in the city of New-York the first of June. Most of the principal booksellers in the United States attended. Much business was done; and the plan seems to promise so many advantages as to lead to a permanent establishment of a regular fair. It is to be hoped that it may have some beneficial influence on the literature of America, as well as promote the interests of the trade.—The following address and resolutions have been published by the booksellers who met at the fair.

“A happy suggestion, addressed to your good sense, has produced the *first American Literary Fair*, which commenced in the city of New-York on the first of the present month, and has been constantly and actively attended until the present time. Business has been transacted to an extent exceeding the most sanguine expectations; and from the experience we have already had, the greatest benefits may be anticipated from a continuance of the Fair.

“The project had to struggle with many disadvantages. Its novelty—the want of previously fixed regulations—the remoteness of the persons concerned from each other—the expense of travelling; all seemed to throw impediments in the way. But in a country where cities are founded and states created with a facility unprecedented in history; and where the activity of the human mind has already, in various respects, rivalled and perhaps surpassed the experience and wisdom of the old world, it is not surprising that these obstacles should be surmounted. The success of the enterprise has been equal to all other efforts, founded on a deliberate study of society in the United States; and already indicates how advantageous the plan must become, when it obtains extension and maturity.

“To accomplish this desirable object, the booksellers assembled at the first **LITERARY FAIR** have thought proper to address their brethren generally, and to present to them such views as may engage their co-operation.

“By the simple operation of exchange, many thousand volumes are brought into circulation which might otherwise have lain on the shelves for years. Activity is thus given to a dormant capital—individuals are benefited by the variety of their stock—new connections, leading to a more extensive and certain trade, are formed; and industry acquires not only additional sustenance, but a more vigorous life.

“Among the most important consequences of this institution, is the advantage resulting to booksellers of small capital: they are saved from the expenses and fatigue attendant on traversing the Union to dispose of the fruit of their labours; and having a fixed market, where they can meet their brethren from other places, they may enlarge and improve their stock, by exchange of publications.

“The well known principle, that trade multiplies by its own activity as much as by the wants which originally give it birth, applies, in an extensive manner, to our business; for, besides the demand for books from the ordinary necessities of education and the calls of entertainment, it will be found to increase

with the progress of refinement in morals and taste—with the growth of wealth and the advancement of science—with the prosperity of commerce—with the facility of obtaining works of utility and genius in every city and every town—with the improvements in paper-making, the embellishments of the printer, type-founder, engraver, and book-binder;—arts which are all dependent, in various degrees, on our exertions and activity.

“ Every mean by which we can improve these arts tends to the public good, as well as to individual benefit: we should, therefore, enter into a generous emulation—not a jealous rivalry among ourselves, but a competition with those countries whose productions engross so large a proportion of our market.

“ By actively employing our natural resources, we shall acquire a larger share of our natural commerce—we shall secure to our own country the circulation of vast sums which at present are carried into other countries, to invigorate their industry; while we possess all that is requisite to secure the benefit to ourselves.

“ To attain this desirable end, we recommend to our brethren particular care in the execution of such works as they undertake. Hitherto many American editions have been justly censured: that censure has lately become less frequent; correct it altogether: print on good paper—above all, print correctly. The labour of the corrector of the press is arduous—but the toil is compensated by the certainty of sale, and the credit that follows: for the discredit of printing one incorrect book often extends itself to the succeeding labours of the publisher. Equal attention is due to the style of binding: it is the apparel of books; and books, like men, are often judged by their external appearance.

“ Another important consideration suggests itself—a due regard to the tendency of the works in which we engage; cautiously avoiding such as sap the foundations of virtue and morality, the pillars of individual and national happiness. We owe it to ourselves, to our families, and to society, not only to refrain from publishing vicious books, but to use every means in our power to prevent their circulation.

“ We solicit your earnest consideration of this subject, and we hope for your active co-operation in the measures contained in the following resolutions;—measures, which, if generally adopted, can hardly fail to give such additional energy to our business as will raise it to that degree of respectability which it has acquired in Europe.

“Resolutions passed by the Booksellers who attended the first Literary Fair held in the City of New-York.

“ 1. Resolved, That it be earnestly recommended to the printers and booksellers throughout the United States to use their utmost endeavours to improve the quality of the books they publish, in order to establish and support the reputation of the American manufacture of books, and render it deserving of the patronage of the friends of their country.

“ 2. Resolved, That it be likewise recommended to our brethren to avoid, as much as may be, any interference with the interests of each other, by the republication of all books already printed in the United States, and of which there is a sufficient supply to be had on reasonable terms.

“ 3. Resolved, That it be recommended to the importers of books to discontinue the importation of books, of which good and correct editions are printed in this country, and on which a liberal discount is made by the publishers.

“ 4. Resolved, That the continuation of the Literary Fair be strongly recommended to all persons interested in the publication of books in this country; and that it be held twice a year—on the first Tuesday of April in New-York, and on the first Tuesday of October in Philadelphia.

“ 5. Resolved, That it be recommended to the booksellers in the principal towns in the United States, to form themselves into associations, for the purpose of corresponding with each other, in order to promote the general interest; and that every person publishing a book be requested to forward specimens of the printing and paper, with the terms of sale, to the secretaries of such associations, for the information of the members.

“ *June 7, 1802.*”

Western Canal.

This branch of the inland navigation of this State begins to hold forth encouragement of the greatest success. The following is the state of the tolls collected at the Little Falls:

	<i>Dolls. Cts.</i>
In 1796,	1769 50.
1797,	2550 26.
1798,	2938 29.
1799,	2599 29.
1800,	5087 43.
1801,	9490 32.

Tolls of the present year will probably be double those collected in the last. Though the rate of tolls at the junction of

the eastern and western waters has been reduced 50 per cent. last year, the product has increased instead of diminishing. The product of the last year has been appropriated to facilitate a passage from the canal at Rome to the junction of Canada Creek with Wood Creek, and to remove the few obstructions on the Onondaga and Seneca Rivers.

Spontaneous Decomposition of a Fabric of Silk.

On the night of March 19th, 1802, during the session of Congress at Washington, Jonathan Dayton, one of the senators then attending from the State of New-Jersey, sustained a loss of a pair of black silk stockings in an uncommon manner.* On undressing himself at bed-time, his stockings were the last of his garments which he took off. The weather being cold, he wore two pair, the inner of wool and the outer of silk. When he stripped off the silk stockings, he let them drop on a woollen carpet lying by the bed-side; and one of his garters, which was of white woollen ferretin, fell down with the stockings. The under-stockings, on being pulled off, were thrown at some distance, near the foot of the bed. He observed, on separating and removing the silk stockings from the woollen ones, that there was an unusual snapping and sparkling of electric matter. But as he had been long acquainted with the appearance, it attracted but transient notice.

He fell asleep, and remained undisturbed till morning, when the servant entered to kindle the fire. The man observed that one of the leather slippers, lying on the carpet, and partly covered by one of the stockings, was very much burnt. Mr. Dayton then rose, and found that the leather over which the stockings had lain was converted to a coal. The stockings were changed to a brown, or what is commonly called a butternut colour. And although, to the eye, the stitches of the legs, and even the threads of their clocks, appeared to be firm and entire, yet, as soon as an attempt was made to touch and handle them, they were found to be wholly destitute of cohesion, their texture and structure being altogether destroyed. Nothing but a remnant of carbonic matter was left, except that a part of the heel of one of the stockings was not decomposed.

Though this destruction of the stockings took place during the night, when nobody saw the manner and circumstances of the process, yet there was evidence enough of the evolution of much caloric while it was going on: for every thing in contact with the stockings was turned to coal or cinder. Beside the slipper before mentioned, the garter was burned.

It had fallen partly on the carpet, and partly on and between the stockings. As far as it touched the stockings it was perfectly disorganized and carbonated, and immediately beyond that limit was as sound as ever. The part of the carpet, with its fringe, which lay between the stockings and the floor, was in like manner totally destroyed, just as far as it was covered by the stockings, and no farther. The wooden plank, which was of pitch-pine, was also considerably scorched; and beneath the place where the thickest folds of the stockings had lain, was converted to charcoal or lamp-black to a considerable depth. In throwing down the stockings when they were pulled off, it happened that about a third part of the length of one of them fell not upon the carpet, but upon the bare floor. This part of the stocking was decomposed like the rest, and the floor very much scorched where it had lain.

There was very little fire on the hearth, and the little there was, was eight or nine feet distant. The candle had been carefully extinguished, and stood on a table in another direction, and about equally distant. Indeed, no application of burning coals or of lighted candles could have produced the effects which have been described. It would seem that the combustion, if it may be so called, proceeded from a surcharge of anticrouon (caloric), or electron (electricity), in the silk, accumulated by means not well understood; and that, not being referable to any known external agent, it may, in the present state of our information, be termed spontaneous.

The substances chiefly consumed were leather, wool, silk, and resinous wood. The linen lining of the slipper was indeed destroyed as far as the leather it touched was destroyed. But where it did not come in contact, it escaped; and the fire showed no disposition to burn even the linen beyond the boundaries prescribed to it on the leather.

What is the theory of this phenomenon? With what other facts is it immediately connected? Whatever men of science may determine on these points, one thing seems to be evident, that if spontaneous combustion can happen thus to bodies so little inflammable as leather, silk and wool, that instances of its occurrence in bodies easier to burn are more frequent than is generally supposed.

Med. Rep.

Rapid Disorganization of the Human Body.

A letter to Gen. William Shepherd contained information, that on the night of the 16th day of March, 1802, in one of the towns of the State of Massachusetts, the body of an

elderly woman evaporated and disappeared from some internal and unknown cause, in the duration of about one hour and an half. Part of the family had gone to bed, and the rest were abroad. The old woman remained awake to take care of the house. By and by one of the grand-children came home, and discovered the floor near the hearth to be on fire. An alarm was made, a light brought, and means taken to extinguish it. While these things were doing, some singular appearances were observed on the hearth and the contiguous floor. There was a sort of greasy soot and ashes, with remains of a human body, and an unusual smell in the room. All the clothes were consumed, and the grand-mother was missing. It was at first supposed she had, in attempting to light her pipe of tobacco, fallen into the fire, and been burned to death. But on considering how small the fire was, and that so total a consumption could scarcely have happened if there had been ten times as much, there is more reason to conclude that this is another case of that spontaneous decomposition of the human body, of which there are several instances on record. It is to be regretted the particulars have not been more carefully noted. *ib.*

Thermolamp.

This is an apparatus for separating the phlogiston (hydrogen) of wood, or other inflammable bodies, from their carbon, and less volatile ingredients, and burning it by itself.

In ordinary combustion, the carbon exhibits to the eye the appearance of a *solid* and red-hot substance, while the phlogiston evaporates, and manifests itself in the form of a *fluid* and ignited matter. The former of these is termed *live-coals*, and the latter *flame* or *blaze*. Common *flame* is seen in the neighbourhood of live-coals, and wavering and hovering over their surface. These appearances, however, are only observable when fuel containing carbon and phlogiston is burned IN THE OPEN AIR, or exposed to ATMOSPHERICAL INFLUENCE.

The modern theory of these processes is, that a portion of the gaseous oxyd of light (phosoxygen, or oxygenous air, as it is called) is decomposed on the surface of the fuel; and while the oxygen combines with a portion of the carbon, and flies off in the form of carbonic acid gas, the heat and light are disengaged, and become sensible to the touch and sight on the surface of the remaining carbon: then the phlogiston begins to be set loose from its connection as a constituent part

of the fuel, and, combining with a portion of the anticroton (caloric), turns to inflammable air; but no sooner has this inflammable air acquired the due degree of heat, than it combines with another portion of the atmospheric oxyd of light, and turns to water or aqueous vapour. The two fluids, or their bases, thus converted to water, give out the heat and light which are discoverable in blaze. This is the explanation of the common process of combustion and inflammation.

Now, this being understood, the theory of the THERMO-LAMP will be easily comprehended. It merely consists of exposing wood, or any other kind of fuel, or, in short, any thing that contains carbon and phlogiston, to a high heat, in a CLOSE APPARATUS, instead of doing it in the open air. The consequence of such heating is plainly this: Atmospheric air being excluded, and no oxygenous gas or oxyd of light being present, it is impossible, in this close machine, that either the carbon can turn to fixed air, or the phlogiston to water. But the former will remain in the bottom of the apparatus, in the shape of *tar, charcoal, or lamp-black*, while the latter will be driven off under the guise of *inflammable air*, more or less carbonated. And this may be conducted through pipes and tubes to any distance, and let out through as many holes or apertures as the operator pleases.

It is known that *mere* inflammable air cannot burn: to exhibit flame it must come in contact with the gaseous oxyd of light: consequently it is impossible that it should inflame until it is discharged from the close machine in which it was produced. Instantly on its liberation, it may be set on fire, and will continue to burn with a beautiful flame as long as the fire below is kept up, or the included materials can furnish it.

Mr. Henfrey, of Baltimore, has obtained a patent for the discovery of the art of applying phlogistic gas, so evolved and so conducted, to the lighting of theatres, cities, light-houses, private rooms, &c. by means of hollow pipes leading to tapers, candlesticks and chandeliers, through which that peculiar material of blaze is made to pass. The exhibition is very beautiful and brilliant.

ib.

Further Account of the Thermolamp.

It is known that wood, on being burnt, yields one-sixth of its weight of coal and five-sixths of smoke, containing a considerable proportion of inflammable air, which is commonly wasted without use. For employing it to the purpose of heating and illuminating the room at the same time, an apparatus

has been discovered by Citizen LEBON, engineer of bridges and roads, which he calls *thermolamp*, consisting of a box or vessel, in which the double advantage of heating and illuminating is united. The smoke rising out of it, freed from all vapours and soot, may be conducted through the smallest tubes, which may easily be concealed in the plaster of the walls or ceiling. They may be made of oiled silk, but the orifice must consist of metal, to prevent the burning of the silk when the air takes fire at the contact with the atmospherical air. By this apparatus chimneys become quite needless, as the flame may be conducted in a moment from one apartment to another, without leaving either soot, ashes or coals. The fire thus produced wants no particular care to be kept up, and has, besides, the advantage, that its pure light may be formed into flowers, festoons, &c. or it may be made to emit its light from above in the purest brightness. The author of this curious discovery, who announced it to the National Institute in the year seven, is preparing for publication a full account of its nature and composition. *Lond. Month. Mag.*

Another Account of the Thermolamp.

A new invention has lately attracted the attention of the Parisian economists. It is called the *thermolamp*. With the smoke of five or six logs of wood, very new, from ten to twelve pounds each, carefully collected, and reduced to the state of gas or inflammable air, the inventor, Citizen Lebon, an engineer, was able, for 24 hours, to spread, throughout seven large apartments, the mildest heat and the most vivid light, and, at the same time, to enlighten a large garden in such a manner as to make it appear like noon-day. The flame can be shown detached from all support, and can be modelled to any shape. When enclosed in a crystal globe, the flame by no means soils it. *Gazette de France.*

Combustion of Smoke.

The construction of furnaces capable of consuming their own smoke has long employed the attention of able artists, but all their endeavours had been frustrated, either by the troublesome complication of apparatus, or the imperfect attainment of the object proposed. This great desideratum is, however, at length supplied by an invention of Messrs. Robertsons, of Glasgow, which, for simplicity and efficacy, is truly admirable. The opening into the furnace, instead of being closed by a door, consists of a four-sided funnel or hopper, which is

kept filled with coals, and in proportion as the fuel is consumed in the furnaces, a fresh supply is constantly descending the hopper. Thus the first combustion, or that which disengages the principal part of the smoke and flame, takes place near the mouth of the furnace, and a considerable proportion of the smoke, without any other contrivance, would be consumed by passing over the red-hot fuel in the further part of the furnace: as, however, the complete combustion of the smoke cannot take place without a further mixture of atmospheric air, this is provided for by the introduction of a cast-iron plate about three quarters of an inch above the top of the hopper, between which is thus formed a slit of the above-mentioned depth, and equal in breadth to the front of the furnace, through which a constant current of air descends, and mixes with the smoke. This aperture may be enlarged or diminished, by elevating or depressing the iron-plate, by means of a pin; and by adapting the supply of air to the quantity of smoke produced, the whole is completely burned before it has time to enter the chimney.

Lond. Month. Mag.

New Publications, and Works preparing for the Press.

A FIFTH volume of the "Transactions of the American Philosophical Society" has just been published by Mr. *Dobson*, of Philadelphia.

"Physical Investigations, and Deductions from Medical and Surgical Facts, relative to the Causes, &c. of Diseases, &c." in one volume 8vo. by *William Barnwell*, M. D. formerly a surgeon in the English East-India Company, has lately appeared from the press of Mr. *Woodward*, Philadelphia.

Mr. *George Sibbald*, of Augusta, in Georgia, has published "Notes and Observations on the Pine-Lands of the State; showing the Advantages they possess, particularly in the Culture of Cotton."

"Essays, Mathematical and Physical, containing new Theories and Illustrations of some very important and difficult Subjects of the Sciences," by *Jared Mansfield*, of New-Haven, Connecticut, have just been published.

James Humphreys, of Philadelphia, has just published, in one small 12mo volume, "A Specimen of Republican Institutions."

A series of letters, addressed to *Thomas Jefferson, Esq.* President of the United States, concerning his official conduct and principles, with an appendix of important documents and illustrations, by *Tacitus*, in a thick 8vo pamphlet, has been published by Mr. *Bronson*, of Philadelphia.

The "Speech of M. *Portalis*, on the 5th April, 1802, to the Legislative Body of France, on presenting the Convention made between the French Republic and the Holy See," translated from the original French, has just issued from the press of the Daily Advertiser of New-York.

"An Oration on the Nature and Effects of the Art of Printing," by *William Burdick*, delivered July 5, 1802, before the Boston Franklin Association, has been published.

"A Treatise on Obligations, considered in a Moral and Legal View," translated from the French of *Pothier*, in two volumes 8vo. has just issued from the press of *Martin and Ogden*, Newbern (North-Carolina.)

Isaac Collins & Son have published "Pastoral Lessons and Parental Conversations, intended as a Companion to Mrs. *Barbauld's Hymns in Prose*." This little volume is very handsomely printed, and deserves a place in the libraries of children. It is as well calculated to promote their religious and moral instruction, as to facilitate their progress in reading.

T. & J. Swords have published "An Inaugural Dissertation on the Use of Digitalis Purpurea, or Purple Fox-Glove, in the Cure of Diseases," by *Jacob V. Brower*, A. M. of New-York. Also, "An Inaugural Dissertation on the Origin and Propagation of the Yellow Fever," by *Joseph Bayley*, delivered at the late medical commencement in New-York.

James Humphreys, of Philadelphia, has just published, "Practical Observations on Vaccination, or Inoculation for the Cow-Pox," by *John Redman Coxe*, M. D. Member of the American Philosophical Society, and one of the Physicians to the Pennsylvania Hospital. Embellished with a coloured engraving, representing a comparative view of the various stages of the vaccine and small-pox.

P. Byrne, bookseller, Philadelphia, has republished the "Reports of Vesey, Willis and East," in 8vo.

Thomas & Andrews, of Boston, have just published a new edition of *Morse's Geography*, in two large 8vo. volumes. They have also recently published an edition of *Enfield's Natural Philosophy*, in 4to. improved by Professor *Webber*, of Cambridge University; and they have in the press "Blair's Lectures on Rhetoric and Belles Lettres."

The "Debates in the Senate on the Judiciary," have been republished by Mr. Bronson in a pamphlet.

A neat and cheap edition, in 8vo. of *Forsyth's* valuable work on *Fruit & Forest Trees*, has been published by *E. Sargeant & Co.* of New-York, with plates, and notes and observations applicable to the climate and soil of the United States. No book on the same subject ever received more distinguished approbation and patronage in England than that of Mr. Forsyth. By the recommendation of Parliament, a very liberal reward was conferred upon the author by the King of Great-Britain for his celebrated *composition*, which produces the most surprising effects in preventing the decay of trees. We earnestly recommend the volume to every American gardener, and every gentleman who has a taste for the improvement of an important branch of horticulture.

"A View of the Political Conduct of *Aaron Burr*, Esq. Vice-President of the United States," by the author of the *Narrative*, has just been published by *Denniston & Cheetham*.

J. Conrad & Co. of Philadelphia, have published, in one volume 12mo. "Tears and Smiles," a miscellaneous collection of Poems, by *Peter Pindar*, Esq.

John Agnew, of Philadelphia, has just published, in two neat octavo volumes, "Tooke's History of Catharine II."

An oration on "The Influence of Social Affection upon the Condition of Man, delivered at Killingworth, in Connecticut, on the 30th December, 1801, before the Brethren of Trinity Lodge, assembled to celebrate the Anniversary of St. John the Evangelist, by *Jesse Attrwater*," has been published at New-Haven, by *Green & Son*.

Hudson & Goodwin, of Hartford, Connecticut, have published, "There is no Reason to be ashamed of the Gospel, a Sermon, preached at East-Hartford, in the State of Connecticut, December 23, 1801, at the Ordination of the Rev. Andrew Yates, as Colleague Pastor with the Rev. Eliphalet Williams, D. D. by *James Dana*, D. D. Pastor of a Church in New-Haven." Also, "A Sermon, preached at the General Election at Hartford, in Connecticut, May 13, 1802, by *Joseph Strong*, A. M. Pastor of a Church in Norwich."

Russell & Cutler, of Boston, have printed "A Discourse, delivered before the Members of the Boston Female Asylum, Friday, September 25, 1801, being their first Anniversary, by *Samuel Stillman*, D. D. Pastor of the First Baptist Church in Boston." Also, "Self-Preservation, a Sermon, preached before the Ancient and Honourable Artillery Company, in Bos-

ton, June 7, 1802, the Anniversary of their Election of Officers, by *Abiel Abbot*, Pastor of the First Church in Haverhill."

Mr. *Blunt*, of Newbury-Port, has published "A Sermon, delivered before the Massachusetts Missionary Society, at their Annual Meeting, May 25, 1802, by *Samuel Spring*, A. M. Pastor of the North Church in Newbury-Port."

"A Sermon preached at Billerica, April 9, 1801, being the Day of the Annual Fast, by *Henry Cummings*, D. D. Pastor of the Church there," has been published at Amherst (N. H.)

Mr. *Butler*, of Northampton, has just published "A Paraphrase on Four Chapters of the Prophet Isaiah: in which it is attempted to express the sense of the Prophet, in proper English style," by the author of the Paraphrase on Eight Chapters of Isaiah (lately published).

G. F. Hopkins, of this city, will in a few days publish "An Account of Travels into the interior of Southern Africa, in the years 1797 and 1798:" including cursory observations on the Geology and Geography of the Southern Part of that Continent; the natural history of such objects as occurred in the animal, vegetable, and mineral kingdoms; and sketches of the physical and moral characters of the various tribes of inhabitants surrounding the settlement of the Cape of Good Hope. To which is annexed, a description of the present state, population, and produce of that extensive colony; with a map, constructed entirely from actual observations made in the course of the travels; by *John Barrow*, late Secretary to the Earl of Macartney, and Auditor-General of Public Accounts at the Cape of Good Hope. This authentic and very valuable work will prove an acquisition to the naturalist and the man of science.

James Oram, of this city, will shortly publish "The Family Physician, or Domestic Medical Friend," containing plain and practical instructions for the prevention and cure of diseases, according to the newest improvements and discoveries; with a series of chapters on collateral subjects; comprising every thing relative to the theory and principles of the medical art, necessary to be known by the private practitioner. The whole adapted to the use of those heads of families who have not had a classical or medical education. By *Alexander Thomson*, M. D. Author of a Treatise on Nervous Disorders—of Dialogues in a Library—and other productions.

"A Brief Retrospect of the Eighteenth Century," by the Rev. *Samuel Miller*, is in the press of *T. & J. Swords*. It

will be comprised in two volumes 8vo. The first will be ready for publication in November. It will contain a Sketch of the Progress of Science, Arts, and Letters, during the last Century.

T. & J. Swords have in the press "Descriptive Poems, by John D. M'Kennon, containing Picturesque Views of the State of New-York."

Thomas & Andrews, of Boston, and *T. & J. Swords*, of this city, have in the press, "Zoonomia, or the Laws of Organic Life, by Erasmus Darwin, M. D. F. R. S." This work is printing from the author's last London edition.

Samuel Campbell, of this city, has in the press "Blair's Sermons; to which is prefixed, the life of the author, by Dr. Finlayson;" to be comprised in three 8vo. volumes.

John Barber, of Albany, has issued proposals for publishing a new work, entitled, "Universal Biography, or Lives and Characters of Illustrious Persons, of every Country and of every Age;" carefully compiled from the most respectable writers, with various notes and improvements, and digested in alphabetical order.

H. Caritat will in a few days publish "The most remarkable Year in the Life of Augustus Von Kotzebue, containing an account of his exile into Siberia, and of the other extraordinary events which happened to him in Prussia. Written by himself. Translated from the German by the Rev. Benjamin Beresford, English Lecturer to the Queen of Prussia." *H. Caritat* has also in the press "A Supplement to Johnson's Dictionary."

A complete and elegant edition of the Theological Writings of Dr. William Smith, is in the press of Mr. Maxwell, of Philadelphia, and will be shortly published.

Messrs. *Conrad & Co.* have in the press a new edition of "Emmeline," one of the best novels of *Charlotte Smith*.

A new edition of "Bowditch's Practical Navigator," has been published by Mr. Dobson, of Philadelphia.

Abbot's "Treatise on the Law relative to Merchants' Ships and Seamen," will be soon republished by Mr. Humphreys, of Philadelphia.

T. & J. Swords have issued proposals for printing "The Miscellaneous Works of David Humphreys, late Minister Plenipotentiary at the Court of Madrid." In this edition will be included (never before printed) a Poem on the Love of Country, in celebration of the twenty-third anniversary of American Independence; also, a Poem on the Death of Gen-

ral Washington, delivered at the American House, in Madrid, on the 4th day of July, 1800; together with some smaller Poetical Compositions. To the Poem on the Death of General Washington will be annexed several Letters, written by him, when President of the United States, to the Author, while Minister at Foreign Courts, as explanatory of some circumstances alluded to in that Poem.

Messrs. *Brown & Stansbury* propose to publish "Ancient and Modern Universal History," by Dr. *Mavor*, in twenty-five volumes 12mo.

T. & J. Swords have issued proposals for printing "The Theological, Philosophical, and Miscellaneous Works of the Rev. *William Jones*, M. A. F. R. S. To which is prefixed, a short Account of his Life and Writings." The Rev. William Jones, of Nayland, has long been distinguished in England as a divine and philosopher of the first eminence. His writings have been read with avidity; and, it is supposed, have had very considerable effect in correcting the prevailing errors of the times. With great strength and perspicuity of style he defends the primitive and orthodox faith of the Church against the numerous corruptions which have assailed it; and opposing with firm and enlightened zeal the infidel spirit of the age, he seeks to make philosophy illustrate and support the sacred writings.

Messrs. *Bronson & Chauncey*, of Philadelphia, have issued proposals for publishing by subscription, "Roscoe's Life of Lorenzo de Medici," in three volumes 8vo.

Proposals have been issued in Philadelphia, for a Magazine, to be conducted on a liberal plan, and solely devoted to literature and science.

Messrs. *Davies & Morgan* intend to republish the "British Classics," in an uniform and elegant style.

G. F. Hopkins, of this city, has issued proposals for printing by subscription, "The Historical Works of the late Dr. *Wm. Robertson*, with an account of his Life and Writings," by *Dugald Stewart*.

Proposals are issued in this city for the publication of a new periodical work, to be entitled "The American Monthly Magazine."

CORRESPONDENCE.

To the Conductors of the American Review and Literary Journal.

Philadelphia, May 25, 1802.

GENTLEMEN,

THOUGH* the manner in which you have pointed out the errors and inadvertences which escaped my attention when I committed the letters of Dr. Oliver and myself to the press, is rather *Gothic* and uncivil, and places your breeding in no favourable point of light; and although I do not know what pretensions you have to the privilege of sitting in judgment on the works of others, as you conceal your names, and, like "Echo in her airy cell," live unseen; yet, as I hold myself bound to retract or correct every error or mistake into which I may have been led by an imperfect or limited view of the subjects of which I have given an account, or hazarded an opinion, by whomsoever, and with whatsoever motives they may have been pointed out, I request you will do me the justice to give the following corrections and additions a place in the next number of your Review or Journal.†

My intention in publishing the letters relative to the kine-pox, which you have so laconically criticised, was to make it more generally known in this country, that the kine-pox is a milder disease than the small-pox, and may be relied on, when properly conducted, as a perfect security against the small-pox; without pretending to describe all the phenomena attending the disease, which would have been superfluous, and, perhaps, improper, in such a work. Did the same reasons induce you to decline supplying my deficiencies?‡

The efflorescence, which, you insinuate, "generally, and often suddenly, takes place round the cow-pock pustule on the tenth day, or somewhat later in the disease," and which you affect to support by the authority of Dr. Jenner, is by no means so regular and constant as you seem to think; and

* For the *offence* which has brought upon us this tedious and admonitory epistle, see Art. XX. p. 77, of the last Review.—As the letter of Dr. C. contains some remarks and explanations on the subject of his publication, we insert it; protesting, at the same time, that we do not consider ourselves bound to print whatever authors, in their anger, or their love of controversy, may choose to write to us.

REV.

† Critics, from the commencement of the history of literature, have been called a fnarling, ill-mannered race. Were we now gravely to attempt to refute this charge of *Gothicism* and ill-breeding, we should discover just as much temper and good sense as Dr. C. has done in making it. We must again tell him that he understands not either the *pretensions* or *rights* of Reviewers. More experience will, no doubt, give him juster views of the subject, and of the manner in which we have discharged our duty towards him.

REV.

‡ Were we to undertake to supply the *deficiencies* of the authors we review, we should have, indeed, a laborious task. It is enough that we briefly point out the nature of their defects. It is often much easier to write a new book than to mend a bad one.

REV.

no authority should be admitted in the support of a practical question that does not correspond with facts.

I have vaccinated more than seventy persons, of different ages and constitutions, since the beginning of January; have seen several that were vaccinated by others; and have paid particular attention to the phenomena of the disease through its whole progress; and although, in some instances, "the efflorescence made its appearance suddenly and extensively on the tenth day, or somewhat later," as you remark, yet, in general, it has extended gradually from the base of the pock, from the fifth or sixth day to the tenth or eleventh, and has then become stationary, and remained in that situation two or three days, and then has gradually faded, and soon after entirely disappeared; but the circumference of the areola, from the tenth to the twelfth or thirteenth day, has generally appeared of a brighter red, and more elevated, as well as at the base of the pock, than in the intermediate space.

When the areola fades the vesicle generally begins to dry, and to change its colour, first from a pale ash-colour to a livid, then to a dull purple, and is finally converted into a dry, hard, smooth, shining, mahogany-coloured scab, which adheres firmly to the skin, from seventeen or eighteen to twenty-five or thirty days from the time of vaccination.

The pock derived from vaccination bears a striking resemblance to a crude small-pox pustule, though the vesicle is a little more elevated at the circumference and depressed in the centre, and has a dent in it, which I have not so constantly observed in the small-pox pustule, resembling the cleft in a grain of wheat; but, after the tenth day, they differ materially—the humour in the small-pox becoming opaque and purulent, while that in the vesicle of the kine-pox continues fluid and pellucid till the vesicle becomes empty and dry, and changes its colour.

We are prohibited by Dr. Jenner from taking the fluid from the vesicle after the areola has begun to appear round the pock, from a supposition that, at that period, it loses its specific properties. But I am convinced, from a variety of experiments, that this limitation is unnecessary, and that, so long as the substance contained in the vesicle continues fluid, transparent or colourless, it will communicate the genuine disease with as much certainty as when taken within the period assigned by Dr. Jenner, and which is of no small consequence in a disease which seldom affords more than one pustule (which was the case with my patients without exception). A much larger quantity of fluid is usually afforded on the ninth and tenth days than at an earlier period.

The vaccine virus which succeeded in communicating and propagating the disease in Norfolk, was taken by Dr. Balfour, from a patient in Philadelphia, on the tenth day after vaccination, at which time the areola, or circular inflammation about the pock, was completely formed.

If, however, the apex of the vesicle should be detached by any means, so as to admit the air into it, the matter ought not to be employed, because a new inflammation is apt to be induced by it, and a fluid of a different kind secreted, or the quality of that already existing changed, and might produce a spurious disease.

I have lately inoculated fourteen persons with fresh variolous matter, taken from pustules in the early stage of suppuration, who had been vaccinated in the winter, and had all the characteristic signs of the disease in its genuine form; of which I consider the continuance of the areola or circular efflorescence, after the tenth day, as the most decisive (especially in those cases where no constitutional affection has been observed), but it produced no effect, excepting locally, in a single instance: and, in the cases

where a pustule was the consequence of the inoculation, it generally dried, and became a scab before the tenth day (generally between the fifth and eighth).

In seventeen cases, with whom the kine-pox had passed through its regular process, that were afterwards inoculated by Dr. James, of this city, the event was precisely the same as with those inoculated by me.

But of six others that I inoculated with variolous matter, who had all had the local signs of the kine-pox, except that the vesicle became dry, and was converted into a scab before the tenth day, and no areola had made its appearance, four became infected, and had the small-pox unequivocally, both locally and constitutionally.

A case also lately occurred in this city, under the care of a very intelligent physician, on whom all the characteristic *local* signs of the true disease appeared, and progressed till the eighth or ninth day, when the vesicle became dry, and was converted into a large rough scab, and no areola made its appearance. This case, which was pronounced secure, afterwards took the casual small-pox, and died. Hence you see it is not quite so easy to comprehend every thing requisite to be known relative to this disease, simple as you are pleased to think it, as you suppose.

It appears, from the following cases, that having previously had the small-pox does not always secure the system from being affected by the application of kine-pox matter.

Dr. James, of this city, in a communication to the College of Physicians, relates, that Sarah —, the mother of two children that he vaccinated on the 16th of last December, who was very much pitted with the small-pox, under an impression that she was not susceptible of the action of the vaccine virus, scratched her arm, and applied some of the matter from the pock of one of the children to it. The consequence was, a vesication and efflorescence, which, together with a painful sensation in the axilla, continued for some time, and were so troublesome as to deprive her of her rest for a night or two.

The following account of experiments, made on himself and another adult, for the purpose of preserving the vaccine virus, was published by Dr. Balfour, of Norfolk, in the Norfolk Herald of April 13th.

"I have vaccinated myself and another person," says Dr. Balfour: "both of us had the small-pox in our infancy: but the result has been very different from the experiments made in Europe by Dr. Pearson; for our systems were both considerably affected, and, indeed, more severely so than any of those that I have vaccinated who had not had the small-pox. The appearance of our arms was, however, entirely different from theirs. We were inoculated with vaccine fluid taken warm from the arm on the eighth day. On the fourth there was considerable inflammation: on the same day the efflorescence or areola took place, extending three-fourths of an inch from the point of insertion: no pustule was found, as in those who had not had the small-pox, but a very small sore, depressed, and not a tenth part as large as in the regular infection. On the sixth day we both had considerable fever, puking, violent head-ache, and creeping chills over the whole body, particularly the back. Our appetite forsook us at the same time, and the glands of the axilla swelled, and were painful. On the eighth day those symptoms abated, the inflammation of our arms gradually subsided (sooner than in the regular disease), and on the thirteenth day little remained but a scab, not much bigger than a pin's head, and a peeling of the scarf-skin as far as the areola had extended."

In stating the objections of Mr. Lee to Dr. Mitchell's doctrine, I have inadvertently omitted a paragraph, which gives those objections the appear-

ance of inconsistency, and have incorrectly said, "Dr. Mitchill denominates the nitrous acid, in a gaseous state, gaseous oxyd of septon;" whereas I should have said, *Dr. Mitchill supposes a substance which he calls the gaseous oxyd of septon, and which is denominated by other chemists dephlogisticated nitrous air, is one of the products of putrefaction, and is the cause of pestilential fevers, &c. but the dephlogisticated nitrous air differs so much from common nitrous air, in consequence of the different proportion of the bases of azote and oxygen, of which, in conjunction with caloric, it is composed, as to produce exhilarating and salutary effects instead of pestilential and destructive ones.*

I might also have added, that I have the authority of Professor Woodhouse, to say that there are no proofs that such a substance as that called the gaseous oxyd of septon is ever formed by or in consequence of the process of putrefaction, though the nitric or septic acid is a plentiful product of that process.

Dr. Strother,* who, early in the last century, occupied much of his time in abstract speculations instead of experimental inquiries, imagined that, because strong acids produced vesications and corrosion of the skin when externally applied, they occasionally produced the small-pox and the plague in certain situations, where the air is highly impregnated with them, particularly by that acid which produces nitre on brick walls and in cellars.

How far this doctrine agrees with Dr. Mitchill's, relative to the cause of dysentery, I leave to your sagacity.

For other objections to the doctrine of the New-York Professor, which only wants the support of facts to make it highly interesting as well as ingenious, I beg leave to refer to the Monthly Review for 1797, vol. xxiii. p. 553, and to Med. Repos. vol. i. p. 241; and am, with all due regard,

Gentlemen,

Your obedient and very humble servant,

WILLIAM CURRIE.

P. S. I thank you for your consolatory acknowledgment, that criticism is only formidable when supported by truth and justice; and, in return, I beg leave to remind you, that a hasty, arrogant and vindictive disposition is not a very advantageous qualification for a critic; and that truth, like the diamond by friction, only requires fair discussion to become more clear and conspicuous.

Let us, therefore, be friends; and, if you are determined to controvert whatever I may write, be careful, for your own credit, to employ solid arguments in place of hard words.†

W. C.

* Strother on Small-pox and Plague. London printed, A.D. 1721.

† We cordially accept Dr. C.'s invitation to be friends; and he may be assured that we never felt any of those unfavourable dispositions towards him, which his feelings as an author have led him to imagine. He is known to us only by reputation, and that reputation entitles him to esteem and respect. While we adhere to the opinion we have given of his publication, we shall cheerfully acknowledge his merits in other respects. REV.

ERRATA.

Page 173, for Art. VII. read VIII. and correct the succeeding numbers accordingly.

Page 202, line 34, for "prelude," read *precludes*.

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